

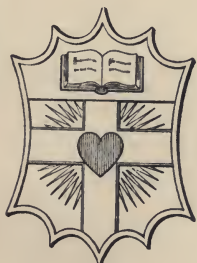
New College, London.

GENERAL LIBRARY.

(BINNEY DONATION.)

T. f. 37.

XXXIV 16



**NEW COLLEGE,
LONDON**

(Formerly HACKNEY AND NEW COLLEGE)

LIBRARY

XXXIV 16





PLURALITIES INDEFENSIBLE.

THE UNIVERSITY OF CHICAGO

PHYSICS DEPARTMENT

PHYSICS 311

LECTURE 1: INTRODUCTION TO QUANTUM MECHANICS

LECTURE 2: THE SCHRÖDINGER EQUATION

With the Publisher's Compliments.
PLURALITIES
INDEFENSIBLE.

BY RICHARD NEWTON, D. D.
FORMERLY PRINCIPAL OF HERTFORD COLLEGE, OXFORD.

ABRIDGED FROM THE THIRD EDITION.

"That men should live of the flock they do not feed, or of the altar at which they do not serve, is a thing that can hardly receive just defence; and to exercise the office of a pastor, in matter of the word and doctrine, by deputies, is a thing not warranted."—*LORD BACON.*

LONGMAN AND COMPANY—JAMES RIDGWAY, LONDON.
J. MERRIDEW, WARWICK AND LEAMINGTON.
MDCCCXXIX.

THE NEW
LIBRARY
OF THE

THE NEW
LIBRARY
OF THE



THE NEW
LIBRARY
OF THE

THE NEW
LIBRARY
OF THE

PREFACE.

THE Editor of the following treatise has, in the exercise of abridgment, necessarily omitted some particulars of considerable interest. He trusts, however, that the chain of argument in the first part is preserved unbroken; and that in the second, a sufficient portion of illustration has been retained to shew the injurious tendency of pluralities in practice.

He has permitted his author to speak throughout in his own words, and has made no further additions, two notes excepted, than were necessary to complete the sense, where connecting passages in the original have been rescinded.

The plurality system is a giant evil,

“*Monstrum horrendum, informe, ingens.*”

a prodigy of portentous aspect in a protestant church,—a deformity, both as it respects its origin, and the means by which it is upheld,—and a scandal, the baneful effects of which are felt over the whole extent of the land.

The Editor commends his humble attempt to the Divine blessing. Happy indeed shall he feel if it prove instrumental, in the slightest measure, in checking this wide-spreading offence. He concludes by urging on every reader who is a friend to the church, and a lover of “simplicity and godly sincerity” in her ministers, the duty of using his utmost efforts for the suppression of this anti-christian system.

ERRATA.

Page 4, line 15, for *benificence*, read, *benefice*.

Page 12, line 3, for *district*, read, *distinct*.

Page 34, line 18, for *circumstance*, read, *circumstances*.

PLURALITIES INDEFENSIBLE.



It is not my intention, in the following treatise, to enquire, whether pluralities are inconsistent with any express law of God.

I purpose only to demonstrate:—

I.—That plurality of benefices with cure of souls, is contrary to the first design of parochial endowments.

II.—That it is inconvenient to the Church.

And if I shall be able to maintain these two points, I shall suppose an enquiry, whether there be any express law of God against pluralities to be wholly unnecessary. For, if plurality of benefices with cure of souls be contrary to the original design of patrons

in their parochial endowments, and be also inconvenient to the church, it will be a very *naughty* thing and altogether *indefensible*, even although there should not be found any express law of God against it.

By plurality of benefices with cure of souls I understand, "the holding two benefices with cure of souls as now practised in the Church of England." And, by the practice of the Church of England, I understand, the holding two benefices with cure of souls of any value within any distance from each other, not exceeding thirty computed miles, whether in the same diocese or a different, by one priest, supplying his second cure in person if near, by a curate if remote, and entitling himself to the revenue of both.

First, then, I shall enquire, whether plurality, or the holding two benefices with cure of souls, as now practised in the Church of England, be not contrary to the first design of parochial endowments.

I promise myself, in pursuing this enquiry, that a view of the state of the christian church in this island from the accession of Austin to the time of the institution and endowment of parochial churches, will give us a clear and certain knowledge of the design of patrons in

their parochial endowments. And, that pluralists may not dispute the truth of the representation, it shall be made from what the learned Mr. Wharton hath delivered in his "Defence of Pluralities," and in every material point in his own words.

The account is as follows:—"Austin attended "with several inferior Clergy, came into England to "preach the Gospel,* in the time of the Saxon Heph- "tarchy.†"

"Ethelbert King of Kent" (having I suppose been converted by him) encouraged his design: "gave to "him ample possessions for the maintenance of him- "self and his clergy; a church was built for him at "Canterbury, in which he might fix his chair; and "houses appointed, wherein himself and clergy might "dwell in common.‡"

Austin is their bishop. He presides over this collection of priests. They are subject to his direction in what manner, at what times, in what parts of Ethelbert's Kingdom they shall propagate the Christian faith. Ethelbert's Kingdom is the diocese of Austin.

* p. 70.

† p. 76.

‡ p. 70.

“In this manner Cathedral Churches were founded and endowed, by the Saxon kings, for the general good of the several dioceses, that is of their several kingdoms. For, in the first foundation of bishopricks among the Saxons, the dioceses had the same limits with the kingdoms, and so continue, at this day, as many of them as have not yet been subdivided.*”

The endowment of the church in the first ages of it was general. Whatever was given by the pious converts, within each bishop's diocese, was the endowment not of any particular part of the diocese, but of the diocese.† This endowment was not given all at once but at different times; nor was made up of one kind of beneficence but divers. At length it consisted of lands, tithes, and oblations. The lands were given in free and irrecoverable tenure, without claim of service, or reserve of rent.‡ The tithes paid at first, as due of divine right§ were afterwards confirmed by legislative authority. The oblations were made by the faithful at the time of divine service, and being collected by the itinerant priests, were by them carried home to the ecclesiastical chest, and became

* p. 76.

† p. 59.

‡ p. 82.

§ p. 81.

a part of the common treasure of the diocese, together with the rents of the lands, and value of the tithes.

“Of this general endowment,” to use Mr. Wharton’s words, “the first design was ; that a competent number of clergy might be maintained, who, under the bishop, should supply the service of the whole diocese in sacred matters.*”

At this time, then, the endowment of the church was general. The whole ecclesiastical revenue was vested in the bishop of the diocese. He therewith maintained himself and his emissaries ; repaired the edifices of the church, and mansions of himself and his clergy ; relieved the poor, and entertained the stranger.

The increase of converts occasioned the erection of other churches, as well within the city, as in places more remote from the cathedral.

These early erected churches, whether within the city or in the country, had as yet no distinct congregations belonging to them, “nor were made parochial properly so called,†” nor had any separate endowments

* p. 59.

† p. 74.

settled upon them, "but served only to receive as many of the converts, from whatever distance, as pleased to frequent them for the benefit of the holy offices and sacraments from the hands of the itinerant priests, without being obliged to go to the cathedral church.*" "For there were as yet no other than itinerant preachers, or priests sent by the bishop from the cathedral church, at certain times, to celebrate and preach in the rural churches of such a division; which being done they returned to the bishop who sent others again to perform the same duty when himself thought convenient. This was the constant received discipline of the English church about the year 664.†"

From this account the reader will perceive that as yet there were no parishes although there were churches, and that these churches were supplied by itinerant ministers, he will also find, as we proceed, that the ministers will cease to be itinerant so soon as a maintenance for residence shall be provided for them.

With this state of the church which we have above described, the people of this land could not be

* p. 75.

† p. 73.

contented. Why they could not, and why many who were able, would choose to be at an expense to mend it by founding and endowing parochial churches, Mr. Wharton plainly tells us :

“As,” saith he, “the Saxon kings first founded
“and endowed cathedrals, for the general good of their
“respective kingdoms, so great men first founded and
“endowed parochial churches for the particular good
“of themselves, their families, and tenants. For, at
“that time, great men possessed ample territories
“within themselves ; wherein all the inhabitants were
“no other than their servants, tilling their lands, and
“doing other services to them. When therefore chris-
“tianity began to prevail apace, many laymen of great
“estates would desire the *constant residence* of some
“priest amongst them ; who might be *always* ready
“to instruct themselves, their families, and tenants,
“either incited by their own devotion, or because it
“was not easy without it to keep their tenants toge-
“ther. Oratories and chapels were for this end
“erected by them ; which being consecrated by the
“bishop, were by the founders and patrons endowed
“with peculiar maintenance for the incumbent who
“should *there reside*, and execute the holy function
“within the limits appointed by the patron, which

“were no other than the bounds of his own demesnes,
“tenancies, and neighbouring possessions.*”

By this means *dioceses*, which considered as distinct from each other were themselves originally called *parishes*,† came first to be divided into what are now so called. And as the limits of the kingdom were the bounds of the several dioceses; so the limits of the great men's territories were the bounds of these several parishes. And the churches herein erected and by them endowed, were called the churches of the first foundation, to distinguish them from those parochial churches, into which these were afterwards subdivided, and which at first were no more than auxiliary churches, or chapels of ease to these, as these had been to the cathedrals; and when made distinct or independent, were called churches of the second or new foundation.‡

The bishop's consent to the erecting a new church, whether of the first or second foundation within his diocese was necessary. It could not be made use of as a church till he had consecrated it; nor could it be proper to separate it from common use by consecration and to dedicate it to the service of God,

* p. 76, 77.

† p. 68.

‡ p. 77.

without endowment* to secure that it should be perpetually so applied.

Nothing in the whole world can be plainer, than that the motive to these great men in their parochial endowments, was the particular good of themselves, families, and tenants, likely to accrue to them from the constant residence of a priest amongst them, who might be always ready to instruct them. In the itinerant way they could hear the word of God but seldom, they might not apprehend it, they might forget it. If one should constantly reside amongst them, they would have the opportunity to hear him often, and to have recourse to him for the solution of all their doubts and difficulties, and what should be frequently repeated could not fail of being better remembered. That there should then be a priest constantly resident, is manifestly the *first* design of parochial endowments. And if one priest could not constantly reside at two several churches, his enjoyment of the several endowments of each, given for residence on each, must be contrary to the first design of patrons in founding and endowing churches.

Patrons could not intend that the residence of curates, vicars, or substitutes, should be equivalent to

* p. 80.

the residence of the proper parish priests. For these terms, as they are now understood, were then unknown. It doth not appear, that in that age, any person was ever ordained to a curacy, as now is practised for the sake of pluralists in the church of England. That a parish priest should be so good as to allow a curate a share of the profits of his second benefice for doing the whole duty of it, had not yet entered into the heart of man in those days of simplicity: nor was an appointment of a person to be a curate, then, either offered to the bishop, or accepted by him as a title to go into holy orders. No other title was sufficient, after the discontinuance of itinerant preaching but a vacant benefice. There doth not appear to have been at that time, a single instance of one priest ordained to the cure of two endowed churches; but on the contrary, several instances do appear of two priests ordained to the cure of one large parish.

Nothing then, is more evident, than that the holding two benefices with cure of souls, as now practised in the church of England, is contrary to the first design of parochial endowments.

But, had pluralities, as they are now allowed, been capable of being proved not contrary to the *first*

design of parochial endowments, yet would this not have been an argument, for the continuance of pluralities, as they are now allowed, if it were not also true, that they were not contrary to the *second* design of patrons, in their parochial endowments, which was : *to build churches and endow them, provided the entire parochial profits might be taken from the common treasure of the diocese, and vested in the parish priest for perpetual personal residence, and not otherwise.* And that this was their design, I shall make appear from Mr. Wharton's own account of the matter.

“The parishes” says he* “into which dioceses
“were at first divided, were but few, in comparison of
“the present number of them. For it may be sup-
“posed, that although the kings or great lords might
“possess very large territories in any country, yet
“they built but one church for the use of one single
“territory” (and could they design that two of these
should be held together by one priest!) “afterwards,
“themselves found it convenient or necessary to build
“several churches in several parts of it, one, perhaps
“in every manor : or, these large possessions being in
“time cantoned out, and divided into several lesser
“possessions ; every one of the new possessors erected

* p. 92.

“new churches or chapels within their own limits. “Thus every parish was divided into many subordinate “parishes, and these in process of time became district “parishes ; and so by degrees, that parochial division “was settled which we now find in England ; the “difference of our present parishes in quantity and “extent, arising originally from the differences of the “several circuits of the demesnes or territories possessed by the founder.” “The convenience and good “of the church in general requiring such subdivision “of parishes to be made, and the lands and salaries “wherewith the new patrons had endowed the “churches of the second foundation, being not sufficient to maintain the incumbents without the tithes, “and hereby all persons being discouraged from proceeding in such new foundations ; the bishops found “it necessary to bestow parochial right on many of “these chapels already founded or afterwards to be “founded ; which they did by conferring on them the “right of burial and hallowing cemeteries near to them “for that purpose. By this means they were made “distinct parishes, and freed from any dependence “upon the churches of the first foundation.”

In addition to this, “while the foundation of “parochial churches was thus far advanced by laymen,

“and the profits of such as were founded by them
 “were limited to their incumbents; the bishops also
 “in their manors, and demesnes, and advowsons, both
 “in city and country, built, or gave leave to build,
 “parochial churches; *and restrained the profits of*
 “*every one of them to the several incumbents.* The
 “same was done by the kings in their manors; and
 “the practice being received generally, at last an uni-
 “formity obtained in this innovation of parochial
 “right.*” And whilst the priest had a right to the
 glebe, and the offerings, now become the endowment
 of the church, for residence; the patron, the occupier
 of the land, and the people making their oblations and
 paying their tithes, had a strict right to the personal
 residence of the incumbent.

Thus, then, it appears plainly, that, the holding
 two benefices with cure of souls as now practised in
 the church of England, being inconsistent with person-
 al residence on each, is as contrary to the *second*
 design of parochial endowments, as to the first.

Thus far then we are gotten.

There was first, a general endowment of the

* p. 90.

diocese ; and afterwards a particular endowment of the parish churches within the diocese. And, as, whilst the endowment was general, and the whole ecclesiastical revenue was vested in the bishop, he provided for the general service of the diocese, in sacred matters as well as he could, first by itinerant preachers wholly, and afterwards as churches increased, and opportunities of residence arose, by preachers partly itinerant, partly resident ; so when the necessity of sending itinerant preachers through the diocese, or any part of it ceased, and the bishops to encourage endowments, had released from the common treasure of the diocese, the entire profits arising within the limits of every parish, and had vested the same in the respective parish priests, that there might be a sufficient maintenance to secure perpetual residence upon their several cures, he provided for the general service of the diocese in sacred matters so well that he not possibly provide better for it.

Before these endowments became particular, and were ascertained to particular churches, the bishop might appoint two presbyters to serve one church ; or one to serve two ; or all to take their course of preaching in every church ; or some presbyters to attend constantly upon some churches, and others for a

certain time upon others, just as he should think fit. They were all his curates: the end he had in view was, the service of the diocese in the best manner. This, in his opinion, was the best manner in these circumstances.

But after he had encouraged the great men to erect and endow churches throughout his diocese, within their own demesnes for the use of their families, tenants, and dependants, by consenting that as well the tithes and oblations within those limits, as the glebe, should be perpetually annexed to the said churches for the maintenance of the respective resident incumbents, he had no power to recur to the methods of providing for the general service of the diocese, as formerly, according to his discretion; but was obliged to acquiesce in the present method of doing it as the result of his mature deliberation, approbation, and consent. He had now only to take security of the clerk before ordination or upon institution that he would reside, and afterwards to inspect whether he did or no.

Here is now a contract between the bishop and the patron, a proposal attended with great expense to the patron, for the spiritual good of his family, tenants,

and dependants; and a compliance with it in the bishop for the spiritual good of the diocese in general:—the one, a manifestation of the sincerity of the convert; the other, of the piety of the diocesan.

Endowment, according to this contract, is a price for residence. If the value for residence be accepted, and residence be not performed, agreeably to the known intention of the donor, the person accepting it is guilty of a FRAUD. The ancient patrons of the churches, and their successors so understood it; for upon failures of residence they complained to the bishops. The ancient bishops so understood it likewise; for they made canons, on purpose to take away all occasion of complaint of this kind. Being then a FRAUD, all the dispensations of popes, and constitutions of synods, and acts of parliament, subsequent to those ancient canons, can never make it otherwise. They can never be considered in any other light, than as an unjustifiable aid to enable persons of a sacred character to be guilty of a fraud with impunity.*

* As an implied charge is brought against the Papacy in the above passage, it may not be irrelevant to subjoin the remarks of bishop Burnet in reference to pluralities in our church.

“I do not enter into the scandalous practices of non-residence

If the residence which hath been purchased be not performed by the proprietor of a single benefice, it will be esteemed a *fraud*, if either the occasion or the time of absence be unnecessary. The acceptance of a second benefice is in the very act, a purpose, a resolution, of *fraud*, inducing, whilst it is held together with the former, an incapacity of performing the residence agreed for in one of the two.

I know, indeed, that to soothe the conscience of the pluralist, under this incapacity, the system of dispensations has been invented—but on what principle does that system proceed? Is it not on a supposition, that there is a power vested in the grantor of the

“and pluralities, which are sheltered by so many colours of law
 “among us; *whereas the church of Rome, from whence we had those,*
 “*and many other abuses, has freed herself from this, under which we still*
 “*labour, to our great and just reproach.* This is so shameful a profa-
 “nation of holy things, that it ought to be treated with detestation,
 “and horror. Do such men think on the vows they made on their
 “ordination; on the rules in the Scriptures; or on the nature of
 “their function, or that it is a care of souls? How long, how long,
 “shall this be the peculiar disgrace of our church, which for aught I
 “know, is the only church in the world that tolerates it? I must add,
 “that I do not reckon the holding poor livings that lie contiguous, a
 “plurality, where both are looked after, and both afford only a com-
 “petent maintenance.” Burnet’s own Times, vol. 2, p. 646. [ED.]

dispensation, to permit for a sum of money, *that*, which with the utmost propriety is forbidden by law; and to allow of the omission of *that*, which is as properly commanded? And can any protestant admit a principle like this? Alas, alas, I must be permitted deeply to lament, that any persons of a sacred character, whose avowed profession it is to preach the gospel, should yet in any instance, not through human frailty, but studied contrivance, depart from that lovely simplicity which the gospel teaches, the very beauty of the gospel!—That simplicity which feigns nothing, dissembles nothing, says the thing which is true, does the thing which is right; so right, that every one will see it to be right without any elaborate proof! That simplicity, which abhors the application of ingenuity and learning to make wrong things appear plausible; and much more the impudence, that would obtrude the same upon mankind as satisfactory and convincing, whilst they are not so much as plausible; and much more the tyranny, that would oblige men to acquiesce in such manifest impositions upon common sense, as the very imposers would have the utmost contempt of them for believing, if the same could possibly be believed.

Without stopping therefore to expose the subtleties and sophistries by which the system of dispen-

sations has been attempted to be upheld, it is enough to observe, that the pious founders of churches never dreamt of a power in any future age, to dispense with their wills and deeds of gift made in favour of religion from any quarter, much less from churchmen. The bishops, if they had ever exercised such a power, must have done it without any authority except that of the pope, who as yet had no such authority given him by any council. And the granting such authority by the council of Lateran to the apostolic see, was so far from being consistent with the first design of the foundation and endowment of parochial churches, that it was not consistent with piety, prudence, morality, humanity, or common sense; nor with any other design, than that of the pope to reward services, to create dependencies, to enrich favourites, and to get money to himself for the grant, and to his officers for the instruments of dispensation: And to the exercise of this power chiefly, is to be imputed, all the irreligion which, at this day, appears throughout the whole christian world.

But it may be said:—As there could not but sometimes be just occasions of the incumbent's temporary absence from the cure, whether for the recovery of his health; or to attend to a suit at law; or for

any other reasonable cause; so it could not but be proper that on every such occasion, he should acquaint his ordinary with it, who judging the occasion to be reasonable, might allow of his absence for a time that was also reasonable.

This is admitted, but the absence of a diligent incumbent from his cure, the occasion of it being real, and not affected, and for a little time only, is by no means inconsistent with that residence, which the original founders of churches intended, by endowments, to secure. But, to dispense with the incumbent's residence at one church endowed with sufficient maintenance, whilst he resided at another so endowed, in order to entitle him to the revenues of both, contrary to the intention, as well of the founder of that church, at which he doth reside, as of the founder of that at which he doth not, is a power which the bishops never had; nor could reasonably claim, nor honestly exercise, from the time of their encouragement to the laity to build and endow churches in this kingdom, to this day. But dispensations for pluralities and non-residence came both together from the pope; and are founded in popery; and so much of this power as is exercised by protestants in this kingdom, so much of popery is by them retained in

this kingdom: and of popery so much worse than transubstantiation, as that which is *naughty* is worse than that which is *nonsense*.*

Having thus shewn, that plurality, or the holding two benefices with cure of souls, as now practised in the church of England, is contrary to the *first design* of parochial endowments; I proceed to prove:

* In addition to the former note, we again solicit the indulgence of the reader, in subjoining the following extract from "Hallam's Constitutional History of England," vol. 1, 4to. p. 205.

The power of dispensation, which had occasioned so much clamour in former ages, instead of being abolished, or even reduced into bounds, at the reformation, had been transferred entire from the pope, to the king, and archbishop. And after the council of Trent had effected such considerable reforms in the catholic discipline, it seemed a sort of reproach to the protestant church of England, that she retained all the dispensations, the exemptions, the pluralities, which had been deemed the peculiar corruptions of the worst times of popery.*

* Burnet [Hist. Ref.] iii. p. 335. Pluralities are still the great abuse of the church of England; and the rules on this head are so complicated, and unreasonable, that scarce any one can remember them. It would be difficult to prove, that with a view to the interests of religion among the people, or of the clergy themselves, taken as a body, any plurality of benefices with cure of souls ought to remain, except of small and contiguous parishes. But with a view to the interests of some hundred well connected ecclesiastics, the difficulty is none at all.

II.—That it is inconvenient to the church.

The inspired St. Paul, tells us, “*The Lord hath ordained that they which preach the gospel should live of the gospel.*” This text of scripture, and the contexts to the same purpose, are the foundation of all the provision that hath been made for the clergy in the kingdom. By preaching the gospel is meant, in the intention of the founder of the provision, the doing the whole of the ecclesiastical duty within the limits of the estates from whence the provision arises. The benefice is for the office. The wages are for the work. The provision of maintenance for parochial priests is for their personal residence on their respective cures. These priests are from time to time to be succeeded in these cures by others of like proper qualifications to do the duties of them. Schools and universities are erected, and methods of institution contrived for the instructing men in good learning, and good manners, the proper qualifications for the sacred order. Great numbers are invited to dedicate their whole time and pains and fortune to qualify themselves for the clerical profession, by a prospect of a reasonable subsistence for the diligent discharge of parochial duties. Having bent all their thoughts and studies this way they are become less capable of getting a livelihood by any

other employment ; neither, having once entered into this, can they well take to any other without a diminution of their character. What then must clerical men do, who have been bred in the same manner with the pluralist, at the same expense, with the same views ; who have equally separated themselves from secular employments, that they may attend on the sole affair of religion without distraction ; and who by the institution of founders, by the authority of the state, in the reason of the thing, and by the will of God, have an equal right to maintenance, if not to equal maintenance, if the pluralist may deprive them of it ! Are they to arrive by painful steps at the top of Pisgah only to see the promised land, *a land flowing with milk and honey*, into which they must never enter, because it is parcelled out in double shares, by partial hands to pluralists ? If it be urged, as indeed it hath been urged, that the superior merit of the pluralist, authorizes his enjoyment of this double share of preferment. I shall only answer, that to me it seems that no man *hath*, nor *ever* had, nor ever *can* have so much merit, as to entitle himself to another's maintenance.

It has however been said further, that : "Plurality
"is not only convenient, but even necessary to the

“ church, in its present condition, by reason of the great number of small benefices, of little value, which are found in England, the cure of which can no way be provided for but by plurality.*” I grant it then to be convenient, and even necessary to the church whilst in this condition, that two of these should be held together. But it follows not from hence that it is necessary or even convenient to the church, that two other benefices should be held together, each of which will afford a subsistence.

I will go one step further, and allow it to be convenient to the church in its present condition, that a benefice under thirty pounds a year, should be held together with another benefice that is itself a subsistence, provided the smaller one be near to the large one, and at a great distance from another small one. For this is convenient to the church, that the cure of souls in the smaller benefice may not be utterly neglected. But if there be two small ones in the neighbourhood of each other, it is more convenient to the church that these rather should be held together; because, by this union, there will be a subsistence for a clergyman created, and the cure of souls in neither be neglected. As, therefore, I have already allowed it

* Wharton's Def. p. 178.

to be within the primary intention of endowment for residence, that when by accident, the clerical maintenance has become insufficient to secure residence upon each of two small benefices, the revenue of both may be received to make up a maintenance sufficient to secure residence upon one; so do I allow it to be within the same intention, that the revenue of a small benefice, at a great distance from another small one, be received by a clergyman who hath already a benefice near it, of which the revenue is a subsistence, as a proper recompence for the distinct care he shall take of the former, without abridging his duty upon the latter.

It is then convenient, or even necessary, to the church in its present condition, that such two benefices should be held together, as the accident of insufficient maintenance hath made proper to be held together.

But if any would from hence infer a convenience to the church, that *any* two benefices, of how great value soever, may be held together, this will not be granted.

Things in different circumstances are of a different nature. When maintenance was given for residence,

and sufficient for it, plurality inconsistent with residence was unreasonable. When maintenance shall, by accident, become insufficient, and residence cannot be complied with, nor the cure of souls be provided for, till, some way or other this be made sufficient, the circumstances of the thing require, and the intentions of the donors must be presumed to concur, that sufficiency may innocently, and usefully, be made up by plurality of small livings, for so long a time, as till each small living shall be so far augmented, as to become itself a sufficiency. But where the original maintenance continues, or is not so diminished, but that still some honest, able clergyman will accept of it, and reside upon it; will not only be contented with it, but thankful for it also, untill he shall have opportunity to remove to a better benefice, the reward of his piety, and diligence and exemplary virtue in the former, it will be unreasonable in any patron to bestow such a living upon a clerk who hath already a benefice which is a maintenance, and in any such clerk to accept of it: because, the founders of the several maintenances intended residence on each; and the incumbents being equal, the livings would be better served; and two would be provided for instead of one.

The only right view a man can have of entering into the clergy, is to promote the belief and practice of religion. And he is at liberty, consistently with this view, to improve his temporal estate, and no less under an obligation to forego the advancement of himself, and to despise riches, when these cannot be obtained but in a way inconsistent with it. And since the imputation of avarice in himself, and of inhumanity towards his brethren engaged in the service of the same master, will in the general opinion as surely adhere to the pluralist, as he accepts plurality, it will be absolutely impossible for him, accepting plurality, not to hurt religion instead of promoting the belief and practice of it.

To be contented with a competence, and to despise riches, are certainly christian duties. And I never yet knew a person in holy orders who did not think it his duty, or at least who did not take upon him, as if in duty bound, to teach men so. And if he so aspire after preferment as to give himself the liberty to disregard the practice of those duties himself, which he learnedly proves to be the duties of other men, he is nothing better than a hypocrite; and is so far from meriting to be invited into the church, by a prospect of plurality of good livings, on account of his good

condition, or if you please to add, of his fine parts and great learning, if that should happen to be the case, that let these endowments be what they will, he doth not really deserve even the least of these benefices which are said not to exceed the annual value of five pounds.

I am, indeed, of opinion that the church cannot be in a flourishing condition without a competent maintenance for the clergy. But, I think, whoever wishes that the church may flourish in this respect, will likewise wish; *first*, that this competent maintenance may be general; and that not a few only, but that all the clergy may have a maintenance which, all things considered, should be competent. And *secondly*, that since this cannot be provided immediately, as many of them in the mean time, may have as competent a maintenance as is possible; and will think the taking away a maintenance from one of the order, to superadd it to the maintenance of another, is not a proper remedy for the want of a general competence; nor the way to provide competently for as many as is possible. He will rather hope, (and surely there cannot be a hope better grounded,) that if there was an entire abstinence in the clergy from pluralities, (except in the two excepted cases,) the virtuous laity

would be disposed to augment the lesser livings in every diocese, until the maintenance of the clergy should be generally competent, to the augmentation of any of which, if the same might afterwards be held in plurality, even a virtuous clergyman would not bestow one farthing.

I proceed, now, to consider another argument for plurality of good livings ; which is, that the clergyman possessed of them may thereby be enabled to give alms liberally, and maintain some sort of hospitality, in the place where he liveth.

“It is no less necessary to the support of religion,” says Mr. Wharton, “that a clergyman be able to give alms liberally, and to maintain some sort of hospitality in the place where he liveth ; as well to give example to the laity, as to oblige the poorer sort to the practice of their duty, by that influence which the application of charity to them shall obtain. The necessity of this, is not indeed so obvious in great cities : but whoever knows the state of country parishes, and the conditions and humours of the poorer sort there, will consent, that a sense of religion can hardly be kept up among them, unless

“it be in the power of the parish priest to oblige them
“by charity and hospitality.*”

Now with respect to charity, the application of it by the parish priest, may be to the bodies of his parishioners, or to their souls. The former hath a regard to their natural wants, the latter to their spiritual. The former concerns the parish priest no otherwise than as a good man, and a good christian; the latter as a good parish priest. A sense of religion, one should think, might best be kept up among the poorer sort by a seasonable and effectual supply of their spiritual wants. Ignorance of religion is a spiritual want. Remove this ignorance; shew plainly what is meant by religion, wherein it consists, the reasonableness of it, the obligation to it, the advantages which result from it, and a sense of religion will of course ensue. The poor then, that they may the sooner arrive at, and more effectually retain a sense of religion, must have the gospel preached unto them in the best manner. It is then only, preached unto them in the best manner, when the doctrine is warranted by the gospel, and the life of the preacher is found to be agreeable to his doctrine. It is not, I hope, pretended that the absent pluralist is more

* Wharton's Def. pp. 185, 186.

likely to keep up a sense of religion among the poorer sort than the resident unalist, by this sort of charity, which hath a regard to their spiritual wants. It remains to be considered, whether he be more likely to keep up a sense of religion among the poorer sort by that sort of charity which regards their natural wants, and consists in giving alms.

In the distribution of alms two things are to be considered. The objects of compassion, and the circumstances of the compassionate.

With respect to the objects of compassion: Whoever knows the state of country parishes and the conditions and humours of the poorer sorts there, knows for certain, that the poorer sort there, are of two sorts. The one slothful and dissolute; the other honest and laborious. An ignorant, an un-inquisitive distribution; a vain, a wanton, a careless, an inconsiderate distribution; a promiscuous, and undistinguishing distribution; will not, I think, tend much to the keeping up a sense of religion in either of these sorts of poor. For nothing can from hence be gathered either in favour of religion or in disfavour of irreligion. There must then be an elegance in the choice of proper objects of charity, lest vice and

idleness be encouraged instead of industry and virtue ; and also lest the religious poor remain in the same proportion unprovided for, as the fund of charity hath been unnecessarily, and improperly exhausted, by the irreligious, profligate, and profane poor. The parish priest who would make this elegant choice, should be intimately acquainted with the state of his parish, should note who among the poorer sort there live in such a manner as shews they have already a sense of religion, and should consider them, chiefly, as the true objects of compassion. Not men's humours, but their necessitous conditions, their honest lives, their painful endeavours to support themselves by their own industry, entitle them to a liberal dispensation of alms from all such, whether clergy or laity, as the Great Proprietor by entrusting them with the riches of this world hath appointed to take care, primarily, of the religious poor—of those who are of the household of faith ; and secondarily, of others also, who by mercy seasonably shewn to them in immediate wants, and in difficult cases, may be invited to think well of the religion, which prompts the embracers of it, to take notice of the distress even of those, who have lived in great neglect of it, if not in utter enmity to it. And now, who should know the state of a country parish so well as he who resideth in it ? or, who can be so

good a judge who, of the poorer sorts there are proper objects of his compassion, as he who lives constantly amongst them, and daily converses with them; or, who is more likely to err, in the choice so requisite to be made, than he, who is a stranger to their persons, to their necessities, to their virtues, to their vices?

There is one thing not usually considered in this argument, on which I lay some stress. Commonly the resident unalist hath a wife. If she be a prudent, sensible, good-natured woman, brought up with a view of doing good to her poor neighbours, and experienced how to do it, (which is the wife I wish to every unalist, who hath wherewith to reward her virtues,) she will by the application of her charitable good offices to the poorer sort of the parish where she lives; and by occasional conversation in her frequent visits to them; better keep up a sense of religion among them, than will ever be kept by the most liberal alms of the best preferred pluralist in the kingdom, living at a distance from them.

With respect to the circumstances of the compassionate: these are different in different men. The great point at all events to be secured is, that a man be just to all the world. After this, he is at liberty

to be as charitable as his estate, consistently with justice, will give him leave to be. Parishioners may be equally dear to those parish priests, who may not have equal power to relieve them. Relief is to be of the ability that God giveth. God Almighty expects no more; neither will the poor parishioner if he hath common sense; and much less if he hath a sense of religion. Where the clergyman is able to give alms liberally, and doth it not, the poor parishioner in distress, and not sufficiently instructed, may be tempted to have a less opinion of the religion he teacheth, whilst he perceives not in him this fruit of it. I say, not sufficiently instructed, because, that he giveth sparingly, when he might have given liberally, is not an impeachment of the religion, but of the man. Where the clergyman is not able to produce this fruit of the religion that he teacheth, otherwise than sparingly, (which yet with regard to his circumstance, may be liberally,) and abounds in all other good fruits of it towards his poor parishioners, they will be quite humoursome, if they shall neglect their duty to God, because the teacher of it is only a good man, and not also a rich man.

Whoever knows the state of country parishes, will confess that there are humours in many of the

poorer sort there; by which I mean, whatever there is in their temper, and manner, and conversation, not agreeable to reason. A good parish priest will so far regard even the humours of the poorest sort, as to walk himself very circumspectly towards them; and to beware how he do anything to irritate or provoke them, or that may tend to confirm and establish them in their humours, unnecessarily. The continuance of pluralities will scarcely, I hope, be pleaded for, that the pluralist may be thereby enabled to give alms liberally to this sort of poor men, in order to keep up, or rather I might say, to create in them a sense of religion; of which the more they lean to their own humours, they are ever the less capable? and whom if he shall study to oblige them to the practice of their duty by liberal alms, he cannot be sure he shall long retain in that humour, or that he shall for any long time, keep up in them even a sense of the obligation.

If the poorer sort in general will not think themselves obliged to the practice of their duty, unless their minister shall, by the application of charity to them, have influence enough over them to oblige them to it, they will do their duty at last upon wrong motives, as they will do it to please their minister; they will then do it probably in appearance only, and

not in reality ; for if their minister cannot distinguish, he will be equally pleased, and the appearance only, will be as sufficient for their purpose ; which is to invite him to repeat his liberality. In this case they might as well not do it, as do it, for any acceptance the doing it upon this motive will meet with from God. The motive to the practise of their duty should have been to please God, the author and giver of everything by which they can be benefited by man. God hath commanded it, from whence it becomes a duty ; he hath commanded nothing but what is most fitting to be done ; what being done will be most beneficial to his creatures, he will reward the doing it, he will punish the not doing it. The poorer sort as well as the richer, are to be thus instructed. If, being thus instructed, some of them will still have, or will live as if they had, no sense of religion, they cannot be so proper objects of charity, (all other things being equal,) as others of the poorer sort, who having been thus instructed, have a sense of religion, and by the manner of their lives shew they have.

But, allowing that a sense of religion could hardly be kept up among the poorer sort, but by a liberal giving of alms ; how comes this to be an argument for plurality of good livings to be held by one

clergyman? Why, yes, it is said, for the pluralist will then be able to give alms liberally in the place where he liveth; and thereby keep up a sense of religion amongst the poorer sort there. Why, the pluralist may give alms liberally in the place where he liveth, or he may not do it. For it doth not follow, that because he is enabled, he will be therefore, inclined. But suppose him inclined also to give alms liberally in the place where he liveth, that he may thereby keep up a sense of religion among the poorer sort there, what becomes of the place where he liveth not? who is in that place to keep up a sense of religion by the application of charity to the poorer sort of that place? Why, it may be presumed, the pluralist will order so much of his yearly income, arising within the precincts of the said place, a tenth part at the least, to be applied to this purpose. Why, he may give such an order, or he may not. There is many a pluralist who hath not given any such order. This must not therefore be presumed. But, suppose the pluralist was always as well inclined to give alms liberally, in the place where he liveth not, as he is enabled to do it; and therefore inclined, because enabled, yet what he does of this kind there himself, he hath hindered another from doing. The general income of the clergy can, in propriety, be charged only with a reasonable

proportion of it for this use, and how is it material, whether such a proportion be distributed by one pluralist, or two unalists? Excepting, that if there be any pleasure in it, two might have been made happy instead of one. And if the application of charity be, as it is pretended, to influence the poorer sort of any parish to the practice of their duty, it will be more likely to do so where the giver of it with this intent, resideth upon the place, and may easily discern, whether it have this effect or no. But, in fact, it is not found to be true, that the pluralist generally, or commonly, exercises this duty in proportion to his increased ability; or even more than the unalist, if so much. Witness the many instances that might be given, of pluralists, who in the enjoyment of two benefices, have died in debt, and who before had been known to have given alms liberally out of one.

Nor is it at all likely in the nature of the thing, that what *proceeds* from AVARICE should *end* in CHARITY.

But it is said, further, that plurality of good livings is necessary to enable the pluralist not only to give alms liberally but also to maintain some sort of hospitality.

As often as this word is used in scripture, it seems to import the reception, and accommodation of christian strangers, having fled from their native country to avoid sufferings; or having actually suffered for the sake of the gospel. In this nation, and in this age, there is very little occasion for the exercise of this sort of hospitality. And whenever there hath been occasion, it hath not been exercised by the clergy, more than the laity, nor more expected from them. There is then no need of plurality to enable the parish priest to maintain it, in this sense of the term.

Let us then, enquire, what sort of hospitality he is to maintain; or wherein the hospitality required of the pluralist is to consist; and whether it be reasonable that plurality should be allowed him, that he may be able to exercise it.

Is it to consist in giving his parishioners, twice a year an entertainment at a long table, and ale till midnight, that upon the prospect of it, they may be in a good humour, and come better prepared to pay their rents? Omitting the impropriety in a clergyman of debauching his tenants, and of contracting such familiarities as shall much weaken his authority; and of contriving such opportunities to hear and see what it is

not fit he should hear and see without reproving ; or can reprove without effect, or without offence ; sure, it can never be necessary that one clergyman should be starved that another may the better collect his dues ? Give me leave to say, that this is an interested, an idle, and a vicious hospitality ; for which no man is the better, nor thinks the better of him.



It shews only that he is in haste to receive his money and to be gone ; and chooses for this purpose to endure his parishioners altogether once in half a year, rather than to entertain them separately, in a kind and private manner, when he may have room to express his approbation or dislike of what he would encourage or reform in them, or others ; the only way of conversing with parishioners with benefit to them, or with dignity to himself ; which may be often done by the resident unalist, as he sees occasion, without much exceeding the expense of his common way of living.

Upon the whole, the pluralist's attention is to the revenue. How he will employ it, when he hath it, is a thing altogether uncertain. That out of it he will give alms liberally, or therewith maintain some sort of hospitality, because this is reasonable and decent, is an argument for plurality purely plausible. As the

mind is turned, so very likely will the income be disposed of. If in innumerable instances it hath, in fact, been employed in ways very exceptionable and unbecoming the clerical character, instead of ways in which it was hoped it would have been employed, or hath not been employed at all in any way, whereby anybody was likely to be the better for it, but hoarded up to be a fund for future extravagance in others, (for riches are as well a temptation to avarice as to prodigality,) who will flatter himself that future pluralists will not do as former pluralists have done? Setting then this argument aside, which at best is just good for nothing, let us now begin to make our demands upon the pluralist for duty in proportion to the revenue; and let us see how he will acquit himself; whether his two livings be in near situation to each other or remote.

With respect to two livings in near situation to each other, Mr. Wharton says; "One person cannot "indeed reside on both in a law sense; but in truth "and in an ecclesiastical sense, he resideth at both, "who constantly supplieth the ordinary duty, and is "always at hand within convenient distance to supply "the extraordinary duty of them both.*"

* Wharton's Def. p. 120.

Between the law sense and the ecclesiastical sense there can be no difference, if, by the law, be meant the ecclesiastical law. But if by the ecclesiastical sense be meant that sense which ecclesiastical men in favour of plurality, have put upon it, contrary to the sense of the ecclesiastical law, there will indeed be a difference, but not in favour of plurality.

But were what is intended by the distinction true, that the same person could supply the ordinary duty of two parishes within a mile or two, or more, of each other; and residing upon one be always at hand within convenient distance to supply the extraordinary duty of the other, this would be no argument why he should enjoy the profits of both, if a resident pastor in the law sense, might well be maintained by the profits of each.

But this is not true, in the degree in which the donor of the endowment intended the incumbent's duty should be performed. He knows no difference between the ordinary, and extraordinary duty, of the parish priest. All the incumbent's duties are the ordinary duties of his station, though he may have less frequent occasion to exercise some, than others; and his constant residence is necessary, that none may be

omitted when there is occasion. To evince this, I need only to enumerate the parochial duties.

The parochial duties, are those which the priest at his ordination was exhorted by the bishop to consider as such; and which he then promised in a solemn manner, before the congregation, to perform; taking the sacrament upon the occasion, as a testimony of his sincerity, and as a means to procure the divine aid to his endeavours to do what he had promised.

The several duties which he hath promised faithfully to perform, are,

I.—“*That he will be ready with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God’s word.*”

I enquire then, whether the pluralist, residing in one of his two parishes, be always within convenient distance to do this duty at the other? Can he be so vigilant a watchman over his distant charge? can he so soon come to the knowledge of those errors in doctrine, which may have crept into his church; or of the particular members of it, who are therewith

infected? Can he be always so ready at hand to apply his learning to refute these errors, and to undeceive those who have been misled by the cunning craftiness of such, as have lain in wait to deceive; and to prevent the progress of any heresy or schism which may have gotten footing within the limits of his second cure? If there are persons so bigoted to certain doctrines, however strange and erroneous, as that they will compass sea and land to gain one proselyte thereto, may not the absence of this shepherd from his flock, invite and embolden men of so keen an appetite to break into his fold, and scatter his sheep, and make a prey of many of them? And if they should do so, as in fact they have in innumerable instances, can he truly be said to have used all faithful diligence to have kept them together, and to have preserved them from straying from him?

II.—He hath promised, “*That he will use both public and private monitions and exhortations, as well to the sick as to the whole within his cure, as need shall require, and as occasion shall be given.*”

As his former engagement regarded error in religion, so this hath a respect to viciousness in life.

His monitions and exhortations are to be private, as well as public ; to the sick, as well as to the whole.

Now, what is delivered in sermons to a crowd, is divided by the particulars amongst their neighbours, without applying much of it to themselves : self-love usually prompting men to hope and believe better of themselves than they deserve : and in comparing themselves with others, to give themselves the preference. But, what is said to particulars in private conversation, at seasonable times, and in an affectionate manner, will make a deeper impression, and be more likely to have the effect intended.

The parish priest is to consider himself as a physician of souls. The sick are such as are affected with moral distempers. These may be of various kinds, and in various degrees. Applications are to be made to them as need shall require, and as occasion shall be given. But, now, is the priest residing upon one of his two livings, always within convenient distance to become this salutary physician in the other ? Is he so much in the way, to observe what need there is of his advice, or to lay hold of the occasions that are given ? Can he, so well, hear or see what departures there are from sobriety, from chastity, from justice ? What

neglects there are of God's worship, what abuse of his name, what profanation of his sabbath? Can he so well know, what are the tempers and dispositions of these sick people, as one who lives constantly amongst them? and after what manner the infirmities they labour under are to be treated, in order to restore health and soundness? or can he possibly have the same leisure to attend upon them so often, as may be necessary for this purpose? It cannot be.

III.—He hath promised: “*That he will maintain and set forward, as much as lieth in him, quietness, peace, and love, amongst all christian people, and especially amongst them that are, or shall be, committed to his charge.*”

But can he do this, in a particular manner, or in any tolerable degree, amongst those with whom he doth not live? Hath he the same opportunities at a distance from his second benefice, to observe what approaches there are to strife and contention in his parishioners, as if he resided upon it? And can he then, so speedily apply himself to accommodate the differences that arise, before they are carried to a height that may discourage, or frustrate any attempt of a reconciliation? Is he not out of the sound of the

opprobrious words which passion and resentment utter? Doth he so much as hear the report of the contumely which accompanies, and follows accusation? or if he do, hath he authority enough to mediate, and make peace, between his neighbours that are at variance? or, is any authority sufficient for this purpose, but what is founded in personal esteem and affection? And is it not a thing very uncommon, if possible, that parishioners should have either, for the minister who doth not reside? For they look upon themselves as injured by him in his living from them; to have as much right to his residence amongst them, as he hath to the tithes of the produce of their labour, and are naturally disinclined to the person, who demands the reward of services due to them which he cannot duly perform. But the applications of a wise and good minister who resides upon his benefice they will listen to with attention, for they have often experienced his care and concern for them. His daily conversation with them, hath assured them of his good will, and that they may safely rely upon his judgment and his integrity.

In the course of a few years it cannot be, but he must have obliged them by many civilities and friendly offices. A good deal of his revenue arising within

the parish returns to it again. The necessities and conveniencies of life, for himself and family, have a constant demand upon him for one part of it; and the art and industry of others for another; and the misery and distress of others for another. They will therefore hear his voice, and suffer him to interpose and to say; "*Sirs, ye are brethren, why do ye wrong one to another?*" But to the voice of strangers they will not hearken: nor think otherwise of a pluralist, who doth not live amongst them, than as of a stranger.

IV.—He hath promised, "*That he will be diligent in prayers, and in the reading the holy scriptures,*" or in other words, in reading *divine service*.

The pluralist, residing at one of his churches, cannot be so diligent in prayers, on the week days in the other, as the rubric doth direct, and the ancient canons, do enjoin; nor as resident unalists may and ought to be. Can he, I ask further, be thus diligent even on the sunday? Not, if he can only read prayers at one of his churches in the morning, and at the other in the afternoon. And how does he think the parishioners of the several churches, which he alternately deserts will employ the vacant mornings and after-

noons? The rest of the week they have their ordinary callings to attend. The labour that supplies their necessities, preserves their innocence. But these are hazardous times, and fruitful of irreligion and immorality. Nor can any one be surprized if they should go astray, for they are at these times as sheep without a shepherd. To say no worse of this parochial care, it is not a diligent, but a perfunctory, partial, and defective care of the souls committed to his charge.

But suppose the duty of being diligent in prayers on the week days was universally omitted by resident unalists, in their respective parish churches, upon foresight founded in experience, that no one could or would attend, besides those of their respective families; yet I hope it is universally acknowledged, at the same time to be the duty of every unalist in the kingdom, to read prayers to his own family within his parish, twice a day. To be thus diligent in prayers must be the least that the priest at his ordination can be supposed to have promised. And this duty thus performed, besides the benefit of it to his own soul, will be of great use to the parishioners with whom he lives; in that it will be an evidence to them of his own great regard to the religion he professes to teach; and may induce an imitation of his piety in their

respective families; and an opinion of his seriousness, without which he can have little influence in his exhortations to virtue. And if the pluralist, residing constantly on one of his parochial cures, cannot be within convenient distance to supply this duty at the other, the souls committed to his charge will be destitute of this help to devotion.

V.—He hath promised, “*That he will be diligent to frame and fashion himself and his family, according to the doctrine of Christ, and to make both himself and them, as much as in him lieth, whole—some examples and patterns to the flock of Christ.*”

By the flock of Christ is here meant that part of it, of which he hath undertaken to be the shepherd, and is entrusted in consequence of his promise, to feed; or, in other words, to instruct in the doctrines of Christ. The doctrines of Christ are as well such of them as christian men are taught to believe, as such as they are exhorted to practice. The doctrines of Christ according to which he here promises to fashion himself and his family, that both he and they may become wholesome examples for the flock of Christ to follow, are the moral doctrines or precepts of christianity. To instruct his flock in these by example being

his duty as their pastor, he must not content himself to instruct by *preaching* only, but he must do it also by *living* himself in the practice of all those virtues, in which he assures his flock, the gospel requires they should live. And to this end as often as he reads the litany to them, he prays; "that God would illuminate "him with true knowledge, and understanding of his "word, and that both by his *preaching* and *living* "he may set it forth, and shew it accordingly."

There is no need to separate, in order to compare these two ways of instruction. They are best united. But if they should be compared, (as they ever are, and ever will be, when either the example varies from the doctrine, or is not exhibited to enforce it,) example will be found to have the preference, as being generally more intelligible, and better credited; and without which, preaching, if understood, will be disregarded; and if not disbelieved, yet not firmly enough believed, to reform. Preaching, then, is useful to instruct, example, more so, being itself interpretatively, a preaching, as well as a pattern.

It being then the pastor's duty, to fashion himself according to the doctrines of Christ, or according to what Christ hath anywhere taught in his gospel,

to the end that he may become a wholesome example to his flock, he must be a person of a complete moral character : for, otherwise, whilst he is a wholesome example in one respect, he may be an unwholesome one in another ; even to the diminution of the influence he might have in that respect in which his example is wholesome.

But supposing him to have the completest moral character ; still in order to raise in his flock an admiration of his virtues, and a desire to imitate them, their excellence and beauty must appear, and be believed to be real ; since there only, where they appear, they can be exemplary, or have influence by example.

It is not then sufficient, that one or other of these virtues do now and then appear. For so, they may be suspected as apparent only. Nothing is more common than pretences to virtues which men have not. Hardly any worldly interest is successfully pursued without a shew of virtue. Vicious men, upon occasion, and during a short interview, can behave inoffensively, and even plausibly. Besides, what is transitory, if real, gives not the beholder opportunity to consider it, nor room to be in love with it. It is not lasting enough to make impression. The traces

of it in the memory, being indistinct, are soon obliterated.

It must, then, be a constant, steady, uniform practice of moral virtue in general? a frame, a fashion, a habit, a tenor of life, agreeing with the doctrines he teaches; long observed, unsuspected, much admired, that must fit him to instruct by example effectually, and in the best manner. And to fashion himself and his family to be exemplary in the best manner, is his indispensable duty, he having promised to be diligent in it; and to do it as much as in him lieth; and the nature of his office requiring it absolutely at his hands.

To illustrate this, the proper character of the good parish priest, is that of a pious, sober, discreet, just man; manifesting in his conversation, simplicity, meekness, and humility. He condescends to the capacities, he hath compassion on the weaknesses, of illiterate, uneducated men; whom he is to instruct in the knowledge of the gospel, and to form to social virtue. He is watchful over their behaviour, he is inquisitive into their condition, he helps them in their necessities, he comforts them in their afflictions, and,

upon all occasions, shews a true concern for their temporal, and eternal welfare.

Now, if this his light shine before them, it may produce not only an imitation of so much of this character, as is by them imitable; but a reverence also for his profession, a love and value for his person, a disposition and temper to be ruled, and guided by him in matters moral and religious; and a confidence in him, that they may, with freedom and safety, resort to him for his advice, and direction, in all their scruples, doubts, and difficulties, as to a skilful, discreet, and faithful friend.

This being so, is it not more the duty of a person entering upon a parochial cure, to fashion himself to this proper character of the parish priest, than it is his duty to let the light of it so shine before his flock, that they perceiving it, may glorify their common Lord and Master, in a belief of that religion which produces these fruits, in those who are supposed to understand it best; and in a conformity of their lives to the doctrines and precepts it enjoins.

Now, admitting this proper character of the parish priest, to be the true character of the pluralist,

I enquire, whether residing constantly with his family upon one of his two benefices, he be always within convenient distance to let this light shine equally upon the other? The light of the sun, may indeed, shine equally on both: but the light of religious and moral conversation, though it be a burning and a shining light in one of his two cures, will be but a faint and glimmering one in the other, though but two miles distant from it, and more so in proportion to its greater distance. And yet the pluralist receives the wages, as if by alternate preaching only, he had done the work; as if he had been a labourer worthy of his hire. But where is the work, or where the labour, in preaching once a week in one of his two churches in the morning, and at the other in the afternoon; when he ought to have officiated at each, both morning and afternoon? But were there no neglect of this kind at either; should the pluralist, rising early, and late taking rest, be able to officiate one day in seven at both his cures, in the same manner as he would, and ought to do, if he had but one; yet preaching and reading prayers in the morning, and reading prayers and catechising in the afternoon, at each, is only a portion of the work, a part of the labour; and however magnified, not the greatest part neither. There remains the exemplification of the precepts of christianity in his own conduct,

all the week after, to be exhibited to his flock, that they also may learn from hence to fashion themselves according to his fashion: a thing impossible to be done satisfactorily with regard to that part of his flock, amongst whom he doth not reside; and sure the most difficult with respect to that amongst whom he doth reside. The great work, the great labour is not in *preaching* but in *living*; in living up to the proper character of the good parish priest. *Hoc opus, Hic labor est.*

Now, if this be so, in livings of near situation to each other, what is it in those which are remote? Why, in livings more remote, the utmost that can be said is, that the ordinary and extraordinary duties of the second living may be supplied by a curate, and this curate may be as good a man for the purpose as the rector. Nay, saith the defender, "it oft-times happens that the curate is a better physician of souls than the rector; in which case it conduceth to the spiritual good of such a parish, that the cure thereof be supplied, rather by the curate, than the rector in person.*" Special argument for the continuance of pluralities, on the part of this writer, and of those who with him defend pluralities, as affording a suitable

* Wharton's Def. pp. 31.

means of rewarding superior merit. Special argument on the part of such ; That he who is once possessed of two livings, with cure of souls, may have the fine opportunity of getting one of them served for a small stipend by a curate, who is a better man for the purpose than himself !

But if the curate be as good only ; and much more if he be a better man for the purpose : what can be more reasonable than that he should have the living instead of the rector ?

But it is said, further : “The rector, though inferior to the curate in this respect, may, in other respects be far superior in merit to him.” But it is in this respect, and in this only, that there is any occasion either for the rector or the curate.

The rector may have superior merit in some other respects, which have no relation to the present question. He may be superior in the art of surgery, which is a real merit, but hath no relation to the merit in question. He may be superior in mathematical science, which is a real merit, but hath no relation to the merit in question. The merit in question is that of a physician of souls. in this respect the curate is allowed to

be oft-times the better physician; and what then should hinder but that, as often as this happens, he should have the reward due to him as the better? The rector again, (to bring the thing nearer home,) may be superior, as an able controversial writer, which hath indeed a distant relation to the merit in question, but still is not it; and cannot, therefore, entitle him who hath not the proper merit, to withhold his second living from him who hath it. Nay, I have often wondered, and shall never cease to wonder, which way that sort of merit can entitle a person to two livings, who by the nature of his studies, can hardly have leisure to take care of one: and who if he preaches to his people portions of his controversial writings, of the length of sermons, will generally be a very useless parish priest, even in that one living, on which he resides. A dignity in the church is the proper reward of the rector's superior merit of this kind. And yet, not any dignity. Not a dignity that will require his whole time to be filled up with duties of another kind. No other dignity, than that which will give him the leisure he wants for controversial writing.

But neither is superior merit in this respect, nor indeed in any other, a merit superior to that of a good parish priest. The good parish priest living as if he

believed, will best dispose others to believe, what shall at any time be controversially written in defence of christian religion. And, if the efficacy of what shall be thus written will so much depend on the good life of the parish priest, the merit of ecclesiastical men writing well, is a less merit, than that of ecclesiastical men living well. I wish the clergy of lower attainments in their profession, would consider, that they have it yet in their power to be of what value they please.

But it may so happen that the curate may have merit of every kind, superior to the rector's; and, if so, here will be a reason, not only why the rector should not have both the livings, but also, if, as the defenders of plurality affirm, superior merit be a good argument for holding a plurality of livings, why the rector should have neither, but the curate both; and how will the rector like that?

But I will suppose the rector and the curate to have equal proper merit, or equal capacity for the due discharge of the ministerial office: and yet, I think it may fairly be presumed, that the desirable consequence of this equal merit, will not be equal; nor the parish generally be so well taken care of by the curate, as by

the rector. The curate naturally will be disposed to consider that he is not the proper shepherd, but an hireling; nor the parishioners his own flock; nor the revenue, which is assigned for the keeping it, his revenue, but another's. And will the hireling whose own the sheep are not, as naturally take the same care of them, as if they were his own? Or, will he use the same diligence for a small consideration, as for a larger? Or, will he not rather be tempted to think a care proportioned to his pay, to be on his part, a reasonable and sufficient care?

Again, the moral behaviour of the curate is that, by which he will have the greatest influence upon those he is to guide, and direct in their moral ways. And will he, naturally, have the same guard upon his own conduct, so readily forego the present appetite or humour, use the same abstinences and forbearances in things innocent, for the sake of weaker brethren, in a place from whence he hopes quickly to be removed, (when, he flatters himself, what he had idly said, or done will be forgotten, or he not hear of it;) as in a place, where he is to continue, probably, for his life?

Again, the serious incumbent, immediately upon his institution to a benefice with cure of souls, begins

to enquire into the state, and condition, of his parish ; proposes, as far as he shall be able, to reform what is amiss in it ; settles himself in what method he shall proceed and what measures he shall take, in order to obtain his pious end ? and without despairing to correct even inveterate error, or habitual vice, in the older people, will set himself in good earnest to instruct the youth of his parish in their duty, as the best security he can have, that the next generation shall be sober and religious men.

A curate cannot so naturally enter upon thoughts and resolutions of this kind, since he cannot expect to see their issue, or anticipate, like the incumbent, to end his days upon this spot.

One word more, and I have done. May pluralists and the abettors of pluralities consider it well. A *self-seeking* clergy are at no time proper instruments, for the promoting of a *self-denying* religion.

FINIS.



COAST GUARD
LONDON

Valuable and Interesting Topographical Works, Published by
JOHN MERRIDEW,
WARWICK AND LEAMINGTON.

VIEWS IN STRATFORD-UPON-AVON & ITS VICINITY,

Illustrative of the Biography of Shakspeare.

WITH DESCRIPTIVE LETTER-PRESS, by W. Rider. The above Etchings embrace the following subjects: Charlecote Hall, formerly the residence of Sir Thomas Lucy; the Keeper's Lodge, in Fulbroke Park in which Shakspeare was detained on a charge of deer-stealing; the House in which Shakspeare was born, at Stratford-upon-Avon; the Cottage of Ann Hathaway, the Wife of Shakspeare; Interior of Ann Hathaway's Cottage, at Shottery.

Folio Proofs on India Paper, before the Letters, in a Portfolio (of which only Thirty Copies are printed,) £1. 1s.; Imperial Quarto Proofs on India Paper, extra boards, (of which only one hundred copies are printed,) 12s.; Imperial Octavo, extra boards, 7s. 6d.

A much admired Whole-length Lithographic Sketch of the Late

REV. SAMUEL PARR, LL. D.

This interesting Memorial of the Doctor was sketched by the original Publisher, Mr. A. Chisholm, while breakfasting with him at the Rev. Robert Fellows's, when the Doctor was smoking and conversing in one of his happiest moods.

It is believed to be the only full-length Portrait ever published, and the last likeness the Doctor sat for. The first Impressions from the Stone were very limited in number, and have been most eagerly sought after at extravagant prices. Those now offered to the Public are from an entirely new Drawing, executed with far greater care and accuracy than the first Edit. Price 5s. *A highly-finished mezzo. Portrait of the*

LATE REV. J. SHUCKBURGH,

Rector of Bourton, and formerly of Trinity-College, Oxford.

The Portrait of the late Mr. Shuckburgh now offered to the Public was engraved some years since by Henry Meyer, Esq., from a Painting by Samuel Woodford, Esq., R. A., *for private circulation* among Mr. Shuckburgh's friends. Few Copies were taken from the Plate, which is now in the finest condition. Impressions of the Engraving have not been attainable for some years past *at any price*; and the present proprietor confidently solicits Orders for the Engraving, from the accuracy of the Likeness, and the unimpaired state of the Plate.

Size of the Plate, 15 in. by 11. Price of the General Impressions, 12s. Finest Impressions, on extra large French Paper, 21s.

In one handsome volume, elegantly half-bound, with morocco back and corners, price 12s.

KENILWORTH FESTIVITIES;

Comprising Laneham's Description of the Pageantry, and Gascoigne's Masques, represented before Queen Elizabeth, at Kenilworth Castle, in the year 1575; with Introductory Prefaces, Glossarial and Explanatory Notes.

The Work is illustrated with the following Engravings:—Queen Elizabeth's Entry into Kenilworth Castle, by Torch-light; Old Portrait of Queen Elizabeth; two finely engraved Portraits of Queen Elizabeth and the Earl of Leicester; Portrait of George Gascoigne, Author of Princely Pleasures, &c.

A fine line engraving, illustrative of
Q. ELIZABETH'S ENTRY INTO KENILWORTH CASTLE
A. D. 1575 ; Engraved in the first style from an original Drawing, 5s.

WELCOMBE HILLS,

Near Stratford-upon-Avon : a poem, historical and descriptive. By John Jordan, of Stratford, Wheelwright, 1777. With a Portrait by Holl, of London, and a Biography, prepared expressly for this edition by R. B. Wheler, Esq. of Stratford. Price 3s.

WARWICK CASTLE,

FROM THE RIVER,

A highly-finished View, by W. Rider, just published, on tinted paper 1s. 6d. proofs on India, 2s. 6d. and a few in colours. 2s.

THE VILLAGE, A DESCRIPTIVE POEM.

TO WHICH ARE ADDED,

WARWICK, AND OTHER PIECES.

By the Rev. G. M. Johnson : 12mo, red cloth boards, five shillings.

"Some graceful description, and a tone of moral and religious feeling recommend the little volume now before us. There is a very pretty lithographic view of Warwick Castle for a frontispiece."---
LITERARY GAZETTE.

MONCRIEFF'S NEW GUIDE TO LEAMINGTON SPA, And its Vicinity,

Containing the ancient and modern History of Leamington, Warwick and its Castle, Guy's Cliff, Stoueleigh Abbey, Kenilworth Castle, Stratford-upon-Avon, with a Life of Shakspeare, and brief Notices of the adjacent Villages ; corrected to the end of 1828. Neatly done up in green cloth boards, with numerous plates, 8s. 6d. Without plates, half-bound, 4s. 6d.

Preparing for the Press,

AND TO BE PUBLISHED BY SUBSCRIPTION,

A Complete History of LEAMINGTON PRIORS,

IN THE COUNTY OF WARWICK,

From the earliest period to the present time, with descriptive notices of the neighbourhood.

The work will be embellished with nearly twenty engravings, and printed in demy octavo. A limited number of copies will be taken off on large paper, with plates on India paper.

LIST OF BOOKS,

CONTINUED FROM THE LAST CATALOGUE OF

JOHN MERRIDEW.

Including purchases made at the Sales of the following Libraries:—The late Rev. C. G. OKEOVER, of Atherstone;—Rev. C. PRYCE, Vicar of Wellingborough;—Mr. E. ATKINS, of Banbury;—J. METCALF WARDLE, Esq. of Wardington, Oxon;—and others.

THE BOOKS ARE GENERALLY IN GOOD CONDITION,
AND ARE NOW OFFERED AT LOW PRICES FOR READY MONEY.

REES'S CYCLOPÆDIA:

Or a general Dictionary of Arts, Sciences, Literature, &c. &c. an excellent Copy, well bound in Brown Calf, Grained, Bands, Gilt Backs, and Double Lettered; complete in forty-five volumes quarto, the Plates forming six of the volumes: cost originally £105. now offered at the extremely low price of 45 guineas, for ready money.

Shaksperiana.

(Continued from No. 208.)

- 209 AYS COUGH'S INDEX to the Remarkable passages and Words made use of by Shakspeare, bound in calf, gilt, 21s. Dublin, 8vo. 1791
- 210 Answer to certain passages in Mr. Warburton's Preface to his edition of Shakspeare, half-bound, *scarce*, 8s. 8vo. 1748
- 211 A Volume containing Kenrick's review of Dr. Johnson's new edition of Shakspeare, 1765—Barclay's Examination of Mr. Kenrick's Review of Johnson's Edition of Shakspeare, 1766. (*this pamphlet is of very rare occurrence.*)—Defence of Mr. Kenrick's Review, 1766, neat half-bound, 11. 11s. 6d. 8vo,
- 212 Avon, a Poem, in three Parts, by the Rev. John Huckell, *engraved frontispiece of Stratford Church, &c.* 2s. 6d. 12mo, 1811
- 213 Another Copy of the above Work, *printed by Baskerville, Birmingham*, half-bound, 7s. 6d. 4to, 1758

- 214 Boaden's Enquiry into the Authenticity of the various Portraits of Shakespeare, with Five Portraits of Shakespeare, viz.: from the Painting by Corn. Jansen, Mez. by Turner;—the Engraving by Martin Droeshout, by Swaine;—the Monumental Bust at Stratford, by Scriven:—the Chandos Picture, by Scriven;—and the Engraving, by Marshall;—Quarto, with proof impressions of the Plates on India Paper. —Quite new. sells at 31s. 6d.—11. 4s 1824

The Portrait, from the Picture by Janson, is now universally acknowledged as the one which gives the most intellectual and faithful idea of the Poet; it has also the merit of being one of the finest Specimens of the art of Mezzotinto Engraving.

- 215 Becket's Shakespeare's Himself Again, being a full but dispassionate examin of the Readings and interpretations of the several Editors, 2 vols. boards, *uncut*, 12s. 8vo, 1815
- 216 Bowdler's Letter to the Editor of the British Critic, 2s. 1823
- 217 Baretti's Discours sur Shakespeare, 6s. 8vo, 1777
- 218 Chalmers's Apology for the believers in the Shakespeare papers which were exhibited in Norfolk Street, 2 vols. bds. *uncut*, 17s. 8vo, 1797 & 1799
- 219 Chedworth's Notes upon some of the obscure passages in Shakespeare's Plays, with remarks, &c. (*privately printed*) bds. *uncut*, *very scarce*, 24s. 8vo, 1805
- 220 DRAKE'S SHAKESPEARE AND HIS TIMES, including the Biography of the Poet; Criticisms on his Genius and Writings, &c. and a History of the manners, customs, and amusements, superstitions, Poetry, and elegant Literature of his age. 2 vols. sells at 51. 5s. bds. *russia extra gilt*, 51. 10s. 4to, 1817
- 221 Douce's (Francis) Illustrations of Shakspeare and of Ancient Manners, with Dissertations on the Clowns and Fools of Shakspeare; on the Gesta Romanorum, and on the English Morris Dance, wood cuts, 2 vols. bds. *uncut*, 11. 10s. 0d. 8vo, 1807
- "I look upon this Work as a sort of *Hortus Shaksperianus*, from which the fruit of every hue and flavour may be safely plucked and eaten. The research and learning bestowed upon it are immense."—*Dibdin's Lib. Companion*.
- 222 Essay on the Writings and Genius of Shakespeare, compared with the Greek and French Dramatic Poets, with some remarks upon the Misrepresentations of M. de Voltaire. 2nd edit. *sewed*, 3s. 1770
- 223 Explanations and Emendations of some passages in the Text of Shakespeare, and of Beaumont and Fletcher, by Martinus Scriblerus, *sewed*, *uncut*, 4s. 8vo, 1814
- 224 Edwards's Canons of Criticism and Glossary, being a Supplement to Mr. Warburton's edit. of Shakespear, bds. *uncut*. 5s. 8vo, 1765
- 225 FISHER'S Series of Ancient Allegorical, Historical, and Legendary PAINTINGS IN FRESCO, discovered in the Summer of 1804, on the Walls of the Chapel of the Trinity at Stratford-upon-Avon, in Warwickshire, 4 parts, *Large Paper*, folio, of which very few copies were printed, sells for 121. 12s.—51. 15s. 6d. 1807
- 226 Farmer's Essay on the Learning of Shakespeare, *fine portrait*, *uncut*, 3s. 6d. 8vo, 1821
- 227 GARRICK'S ODE upon dedicating a Building and erecting a Statue to Shakespeare, at Stratford-upon-Avon, 4s. 4to, 1765

- 228 Gilchrist's Examination of the charges maintained by Malone and others of Ben Jonson's Enmity, &c. towards Shakspeare. 3s. 1808
- 229 HAMLET PRINCE OF DENMARK, a Tragedy by William Shakspeare, *half-bd.* 5s. 12mo, *Printed for the Schulbuchhandlung, Brunswick.*
- 230 HAZLETT's Characters of Shakspeare's Plays, *bds. uncut*, sells at 10s. 6d.—7s. 8vo, 1817
- 231 Hamlet and As You Like It, a specimen of a new edition of Shakspeare, by Mr. Caldecott. Presentation Copy to Rev. G. Loggin. Royal 8vo. *bds. uncut*, published at 15s.—10s. 8vo, 1819
- 232 Histrionic Topography, or the Birth places, Residences, and Funeral Monuments of the most distinguished Actors, numerous Engravings, *bds. published at* 12s.—8s. 8vo, 1818
- 233 IRELAND'S MISCELLANEOUS PAPERS and LEGAL INSTRUMENTS under the Hand and Seal of William Shakspeare; including the Tragedy of King Lear, and a small fragment of Hamlet, from the original MSS. *curious frontispiece*, boards 5s. 8vo, 1796
- 234 IRELAND'S MISCELLANEOUS PAPERS and LEGAL INSTRUMENTS, under the Hand and Seal of William Shakspeare, large folio, many plates, Fac-similies, &c. of which there are some Duplicates.—*This very fine Copy, in boards, uncut, was the property of the late Mr. Kemble.* 1l. 15s. fol. 1796
- 235 IRELAND'S (Samuel) Picturesque Views on the Upper or Warwickshire Avon, with Observations on the Public Buildings and other Works of Art in its Vicinity, 8vo. calf scored, thirty-one plates, besides an emblematical frontispiece, under which is the following couplet from Churchill.
"Here Nature listening stood whilst Shakspeare play'd
 And wonder'd at the Work herself had made."
 boards, uncut, 1l. 15s.—calf scored, 1l. 15s. 1752
- 236 Another Copy, very fine impressions of the plates, 1l. 18s.
- 237 Introduction to Shakspear's Plays, containing an Essay on Oratory, 3s. 6d. 8vo, 1774
- 238 Introduction to the School of Shakspear, *Frontispiece, uncut*, 6s. 8vo, *no date*
- 239 ILLUSTRATIONS OF SHAKESPEARE, comprised in two hundred and Thirty Vignette Engravings, by Thompson, from Designs by Thurston, *adapted to all editions*, 3s. 6d. 8vo, 1825
- 240 JOHNSON's Preface to his Edt. of Shakspear's Plays, 3s. 8vo, 1765
- 241 Jackson's Shakspeare's Genius Justified: being Restorations and Illustrations of Seven Hundred passages in Shakspeare's Plays, *bds. published at* 14s.—9s. 8vo, 1819
- 242 Letter to George Hardinge, Esq. on the subject of a passage in Mr. Steven's preface to his impression of Shakspeare, 4s. 6d. 4to 1777
- 243 MODERN CHARACTERS for 1778, by SHAKESPEAR, calf, 4s. 12mo, 1778
- 244 Montague's Essay on the Writings and Genius of Shakspear, compared with the Greek and French Dramatic Poets, 6th Edit. *bds. uncut*, 5s. 8vo, 1810
- 245 Malone's Letter to Dr. Farmer relative to the Edition of Shakspeare, 3s. 8vo, 1792

- 246 MALONE's account of the incidents from which the Title and part of the Story of Shakespeare's *Tempest* were derived and its true date ascertained. Never published for Sale, very few copies printed, *extremely scarce*, £1. 8s. 1808
- 247 MALONE's Inquiry into the authenticity of certain Miscellaneous Papers and Legal Instruments attributed to Shakespeare, &c. bds. *uncut*, 6s. 8vo. 1796
- 248 *Macbeth*, a Tragedy, by William Shakespeare; with Notes by Harry Rowe. portrait, 3s. 1797
- 249 NARES' GLOSSARY; or a Collection of Words, Phrases, Names, and Allusions to Customs, Proverbs, &c. which have been thought to require Illustration, in the Works of English Authors, *particularly SHAKESPEARE*, and his Contemporaries, *new, sells for* £2. 15s.—£2. 2s. 4to, 1822
- 250 Plumptre's Observations on *Hamlet*, &c. 1796—Plumptre's Appendix to observations on *Hamlet*, *boards, two pamphlets in one volume, uncut*, 9s. 8vo, 1797
- 251 Perrin's Contes Moraux amusans and instructifs A' L' Usage de la Jeunesse Tirés des Tragédies de Shakespeare. 4s. 12mo, 1783
- 252 Ritson's Remarks, Critical and Illustrative on the Text and Notes of the last edition (viz. by Steevens, 10 vols. 8vo. 1778,) of Shakespeare, bds. *uncut*, 10s. 6d. 8vo, 1783
- 253 Richardson's Essays on some of Shakespeare's Dramatic Characters, *calf*, 7s. 8vo, 1798
- 253* Shakespeare's Garland, being a Collection of New Songs, Ballads, Roundelays, Catches, Glees, Comic Serenates, &c. performed at the Jubilee at Stratford-upon-Avon. *sewed*, 2s. 6d. 12mo, 1769
- 254 SHAKESPEARE ILLUSTRATED, by an Assemblage of Portraits of the Royal, Noble, and other Persons mentioned together with those of Commentators, Actors, &c. and views of Castles, Towns, &c. (engraved by Harding) 2 vols. royal 4to. *Large paper, half-bound Russia, uncut*, 5l. 5s. published at 10l. 10s. bds. 1811
- 255 SHAKESPEAR Illustrated: or the Novels and Histories on which the Plays of Shakespear are founded, 3 volumes *calf gilt*, £1. 12s. 12mo, 1753
- 256 Six Old Plays, on which Shakespeare founded his Measure for Measure—Comedy of Errors—Taming of the Shrew—King John—King Henry IV, & King Henry V—King Lear, 2 v. 7s. 6d. 1770
- 257 School for Satire; containing "Capell's Ghost to Edmund Malone, Esq. editor of 'Shakespeare,' a Parody." bds. *uncut*, published at 10s. 6d.—7s. 6d. 8vo, 1802
- 258 SECOND APPENDIX to MR. MALONE's Supplement to the last Edition of the Plays of SHAKESPEARE; *extremely rare, sewed, uncut*, £1. 11s. 6d. 8vo, 1783
- 259 SHAKESPEAR Poemetto in versi sciolti alla Celebre Donna Mrs. Montagu, *scarce*, 5s. 8vo, 1779
- 260 Seymour's Remarks, Critical, Conjectural, and Explanatory, upon the plays of Shakespeare; 2 vols. bds. *uncut*, sells at £1. 1s.—10s. 6d. 8vo, 1805

- 261 *SHAKESPEARE'S POEMS.—Venus and Adonis, Rape of Lucrece, Sonnets, &c. boards, 8s. 12mo, 1825
- 261 SHAKESPEARE'S JEST BOOK, parts 1 and 2, extra bds. *beautifully printed, scarce*, 1l. 5s. small 8vo, 1815
- 262 Theobald's Shakespeare restored; or a specimen of the many errors as well committed, as unamended, by Mr. Pope in his late edition of this Poet, bds. 10s. 4to, 1726
- 263 Upton's Critical Observations on Shakespeare, 2nd edition, *calf*. 6s. 8vo, 1748
- 264 Views of Stratford-upon-Avon Church, in Warwickshire, containing the Monument of the Immortal Shakespeare, &c. by J. P. Neale. 5s. 8vo, 1825
- 265 Warner's Letter to Garrick concerning a Glossary to the Plays of Shakespeare, *sewed, uncut*, 5s. 8vo, 1768
- 266 Waldron's Free Reflections on Miscellaneous Papers and Legal Instruments under the Hand and Seal of Shakespeare in the Possession of Samuel Ireland, 3s. 6d. 8vo, 1796
- 267 Wheler's (R. B.) History and Antiquities of Stratford-upon-Avon, comprising a description of the Collegiate Church, the Life of Shakespeare, &c. early impressions of the plates, *fine copy, sewed, uncut, scarce*, 9s. Another Copy, *calf lettered*, 8s.

-
- 268 ANCIENT and Renowned History of the surprising Life and Adventures, and Heroic Actions of SIR WILLIAM WALLACE, General and Governor of Scotland, *elegantly bound in Russia, with gilt edges*, 10s. 6d. 12mo. 1785
- 269 AMULET (THE); or, Christian and Literary Remembrancer: containing above sixty original Articles in Prose and Verse, contributed by about forty of the most eminent Writers of the age: with twelve elegant Engravings, by the most celebrated Artists, *gilt edges*. 12s. 18mo, 1827

"It is in truth a very pleasing and beautiful volume. A more elegant Christmas present or New-year's token, could scarcely be desired."—*Eclectic Review*.

Hebrew, &c.

-
- 270 BIBLIA HEBRAICA, cum Punctis, accedunt Parallela, Var, Lect. brevesque Adnotationes quæ Difficiles Textus explicant, etc, cura MICHAELIS, 2 vols. in one, royal 4to, *large paper, very fine copy, in old red russia*, 2l. 10s. *Halæ*. 1720
- 271 Biblia Hebraica cum interpretatione Pagnini, accenserunt libri Apocryphi et Novum Testamentum græcum cum Vulgata interpretatione, studio B. A. Montani, *good copy, rough calf*, 2l. 12s. 6d. Folio, 1584
- 272 Biblia Hebraica Manualia ad præstantiores editiones, accurata; cura, et Studio Johannis Simonis: editio Tertia emendatior, 1 thick vol. *half-bound russia*, £1. 1s. 8vo, *Halæ*. 1822
- 273 Biblia Hebraica, cum Punctis, 2 vols. 4to. *fine large type, original russia binding, stamped covers, gilt*, 1l. 18s. *Parissius ex Officina R. Stephani*, 1543

- 274 Biblia Hebraica, cura Christopheri Plantini mandato (in fine ; literis) Bombergii, anno 326, i, e, 1566, 4 vols. 18mo, *good copy, neat in old calf ; gilt, very scarce*, 1l. 8s.
" Editio exacta et cæteris Plantinianis preferenda."—Wolffii, Bibl. Hebr. 2 p. 372.
- 275 Biblia Hebraica Accentuata, Dachselii, sive Cod. Heb. Accentuum, Radiis collustrati, ultra 2,000 Specimina, 2 vols. in one, 4to. *bds. uncut, frontispiece*. 15s. *Leips. 1729*
- 276 Biblia Hebraica Studio J. G. Nisselii, *good copy, in the original wood binding*, 18s. *Svo, 1662*
" A very useful, convenient, and correct edition."—Bib. Dict.
- 277 Biblia Hebraica, Clodii, Leusdenii, Jablonskii, Opitii, cura Maii, ac Biireklin ; *engraved title, calf*, 1l. 1s. *Francof, 4to, 1716*
" Clodanis anteposenda, non modo diligentia et accurate, sed et nova, quæ hic accedit, editorum mss. quæ Codicum collatione."—Bib. Dict.
- 278 ALPHABETUM Persicum, Chaldaicum, Hebraicum, Cophtum, vel Ægyptiacum, Æthiopicum vel Abyssinian, Armenian, Ibericum, Græcum, Illyricum, *a curious collection, bound in vellum*. 10s. 6d. *12mo, 1629*
- 279 Arabic, Persian, and Hindoostanee Grammar, a well written Manuscript, in royal 8vo. *half-bound*. 12s.
- 280 Avenarii (Johan) Liber Radicum, Seu Lexicon Ebraicum, folio, *good firm copy, in white vellum*, 18s. *Witerbergæ. 1589*
- 281 BERTRAMI Comparatio Grammaticæ Hebraicæ et Aramicæ atque adeò Dialectorum Aramicarum inter se concinnata, ex Heb. Cevallerii præceptionibus, *half-bd. neat, rare*, 12s. *Genevæ 1574*
- 282 BUXTORFI Lexicon Chaldaicum Talmudicum et Rabbinicum, *fine copy, strongly half-bound calf, portrait and frontispiece*. 2l. 2s. *Folio, Basil, 1639*
- 283 Buxtorfi Lexicon Hebraicum et Chaldaicum, editio novo, sedulo Recensita, *beautifully printed in 1 vol.* 16s. *Svo, Glasgæ. 1824*
- 284 Buxtorfi Thesaurus Grammaticus Linguae Sanctæ Hebrææ, *calf*, 5s. 6d. (Mr. Loggin's Copy) *12mo, Basil, 1620*
- 285 Buxtorfi Thesaurus Grammaticus Linguae Sanctæ Hebrææ, *12mo, vellum*. 5s. *Basil, 1629*
- 286 Bornii Lexicon Manuale Linguae Græcæ. 2 vols. *sewed, uncut*, 16s. *8vo. Lips. 1817*
This New Greek Lexicon is very favourably received on the Continent. The Editor has been engaged in it upwards of Twenty Years.
- 287 Boetii Consolationis Philosophiæ ; Libri quinque. *Fine Copy in old red Russia, gilt*, 5s. *12mo, Glasgæ, Foulis. 1751*
- 288 Burgess's (Bishop of Salisbury) Hebrew Elements ; or a Practical Introduction to the Reading of the Hebrew Scriptures : consisting of four Tracts, (viz.) Tract 1.—A Hebrew Primer. Tract 2.—Syllabarium Hebraicum. Tract 3.—The Hebrew Reader, part 1. Tract 4.—The Hebrew Reader, part 2, for the use of Learners who were not taught Hebrew at School, and of Schools where it has not yet been introduced. *bds. 5s.* *12mo. Glasgou, 1823*
- 289 Burgess's Rudiments of Hebrew Grammar, in 2 parts. Part 1.—consisting of a Table of Hebrew Primitives, with a short account of the Formation, Inflection, and Composition of Hebrew Words, by Accessions to the Root. *bds. 4s. 6d.* *12mo, London, 1816*
- 290 Bythneri (Victorini) Lyra Prophetica, sive Analysis Critico—practica Psalmorum, Brevis Institutio Linguae Hebrææ, and Chaldææ. *4to. calf, scarce* 16s. *Londini, 1679*

- 291 DE DIEU Grammatica Linguarum Orientalium, Hebreorum, Chaldaeorum, et Syrorum, *neat, vellum*, 10s. 6d. 4to. *Elzev.* 1628
- 292 Gladwin's Dissertations on the Rhetoric, Prosody, and Rhyme, of the Persians, *bds. uncut*, pub. at 1l. 1s.—9s. 4to, *Lon.* 1801
- 293 Gravio Elementa Linguæ Persicae, *boards, uncut* 7s. 6d. 4to. *Londini*, 1649
- 294 Grey's (D. D.) New and Easy Method of Learning Hebrew, without Points; to which is annexed, by way of Praxis, the Book of Proverbs, divided according to the Metre: with the Masoretical Reading in Roman Letter, the Interlinear Version of Santes Pagninus, &c. A Grammatical Analysis, and Short Notes, Critical, and Explanatory, *calf*, 5s. 8vo, *Lond.* 1738
- 295 Lowth de Sacra Poesi Hebræorum Prælectiones, *calf, scarce*, 9s. 8vo, *Oxon.* 1763
- 296 NOLAN'S Introduction to Hebrew Grammar; in which the Genius of the Language is explained, by a new and simple Principle of Analysis; applied to the improvements of the latest and most approved Grammarians, *sewed.* 2s. 12mo, 1821
- 297 Psalterium Hebraicum, 2s. 6d. 24mo, *Lugd. Bat.* 1622
- 298 Talmudi Babylonici codex middoth sive De Mensuris Templi, Operâ et studio Constantini L'Empereur, *good copy, white vellum*, 9s. 4to, *Lugd. Bat. Elzevir*, 1630
-
- 299 BIRMINGHAM, An Authentic Account of the Riots in Birmingham, on the 14th, 15th, 16th, and 17th Days of July, 1791; also, the Judge's Charge, the Pleadings of the Counsel, and the Substance of the Evidence given on the Trials of the Rioters, neatly half-bd. *very scarce*, 7s. 6d. 8vo, 1791
- 300 BACON (Francis) the Works of, Lord Chancellor of England, new edition, by Basil Montagu, Esq. vols. 1 to 5, at 8s. per vol. extra cloth bds. a subscriber's copy, No. 402: the remaining vols. will be supplied regularly as published. 8vo,
- 301 BIDLAKE'S Oxford Bampton Lectures; 1811, *calf gilt*. 8vo, 7s. 1811
- 302 Burkitt's Expository Notes, with Practical Observations, on the New Testament of our Lord and Saviour Jesus Christ, 13th edit. carefully corrected, wants plates, *calf*, 18s. folio, London, 1752
- 303 Bunyan's Pilgrim's Progress, with Original Notes by Thomas Scott, Rector of Aston Sandford, Bucks. bds. 5s. 12mo, 1823
- 304 Brown's Sacred Tropology; or, a Brief View of the Figures and Explication of the Metaphors contained in Scripture. *fine portrait, half-bd. Russia gilt*, 10s. 6d. 8vo, 1813
- 305 Bowring's Ancient Poetry and Romances of Spain, bds. 7s. 6d. 8vo, 1824
- 305* Bowring's Hymns, bds. 2s. 6d. 18mo, 1825
- 306 Byron's Childe Harold's Pilgrimage, a Romaunt; and other Poems, *calf extra, scarce.* 9s. 8vo, 1812
- 307 Bladen's Julius Cæsar's Commentaries of his Wars in Gaul, and Civil War with Pompey, *engraved Title-page, Maps and Plates. Calf.* 5s. 8vo, 1712
- 308 Bowyer's Conjectures on the New Testament, collected from various Authors. *Calf.* 5s. 8vo, 1772

- 309 Collins's Poetical Works, with Langhorne's Commentary, and Life by Dr. Johnson. *Westall's Plates, fine and early Impressions.* Calf 6s. 12mo, 1804
- 310 Crabb's Universal Technological Dictionary; or, Familiar Explanations of the Terms used in all Arts and Sciences, 2 vols. *extra boards*, sells at 5l. 8s.—3l. 15s. 1823
- *. The object of the Technological Dictionary is, to define briefly and perspicuously all the Terms used in the Arts and Sciences; and a Synoptical view is given of each Science, under which its Terminology is classed and explained.
The Work is illustrated by sixty well-engraved Plates, and by numerous Cuts attached to such articles as require graphical elucidation; so that every term is understood with facility, however concisely explained.
- 311 CLARK'S MIRROR; or LOOKING-GLASS *both for Saints and Sinners*, well bound in Russia, bands, blind Tooled, *curiously engraved Frontispiece, scarce.* 1l. 5s. Lond. 1654
- DUGDALE'S ANTIQUITIES OF WARWICKSHIRE (The various Editions of) See Catalogue, Part 1, No. 62—68.
- 312 Defence of the Honourable Andrew Cochrane Johnstone; including a View of the Evidence produced on his Trial; with the Sentence and varied commentaries thereon, by the Judge Advocate General, with a relative series of Letters. To which is prefixed a Letter to His Royal Highness the Duke of York, on the present Administration of the Law. CAPTAIN FOSKETT's Rights of the Army Vindicated, in 1 thick vol. together, neatly half-bd. 7s. 6d. 8vo. 1806
- 312* Dibdin's M. A. (Rev. T. F.) Bibliographical, Antiquarian, and Picturesque Tour in Normandy, France, and Germany, in three large vols. super royal 8vo. *embellished with near two hundred beautiful engravings by the first artists, half-bound, morocco backs in the first style by Herring, uncut, the upper edges gilt*, 14l. 14s. 1821
- 313 Durham's (B. D.) Maran-Atha: the Second Advent, or Christ's Coming to Judgment. A Sermon preached before the Honourable Judges of Assize, at WARWICK, July 25, 1651, *scarce*, neatly half-bound. 5s. 4to, 1652
- 314 Domestic Economy and Cookery, for Rich and Poor; containing an Account of the best English, Scotch, French, Oriental, and other Foreign Dishes; Preparations of Broths and Milks for Consumption; Receipts for Seafaring Men, Travellers, and Children's Food, together with Estimates and Comparisons of Dinners and Dishes. The whole composed with the utmost attention to Health, Economy, and Elegance, by a LADY. bds. 9s. 12mo, 1827
- 315 Domestic Duties; or, Instructions to Young Married Ladies' on the Management of their Households. By Mrs. William Parkes. 2nd Edit. bds. 10s. 6d.
- 316 Dugdale's Brief Discourse touching the Office of Lord Chancellor of England. *Portrait of Lord Bacon by Hollar, neatly half-bound, rare.* 12s. Folio, 1671
- 317 Dugdale's (Sir Wm.) Brief Discourse touching the Office of Lord Chancellor of England. Written by the learned John Seldon, of the Inner Temple, Esq. &c. &c. *Fine portrait of the same, neat in calf, scored.* 6s. 18mo, 1677
- 318 Euclid's Elements, by Simson, rather imperfect. 8vo, 3s. 6d.
- 318* Gerard's Herbal, or General History of Plants, *engraved title, containing portrait, by Payne, and innumerable wood-cuts, folio, calf extra, marbled leaves, fine copy, best edition,* 3l. 3s. folio, 1636

- 319 **ENCYCLOPÆDIA OF AGRICULTURE**, By J. C. LOUDEN, Illustrated with upwards of 800 Engravings on Wood, by Branston, bds. 2l. 10s
- 320 **Euclid's Elements**, with select Theorems out of Archimedes, by the learned Andrew Tacquet, to which are added Practical Corollaries, shewing the Uses of many of the Propositions. Abridged and pub. in English, by W. Whiston, *port. neat*, 4s. 6d. 8vo, 1747
- 321 **ENCYCLOPÆDIA OF GARDENING**; comprising the Theory and Practice of Horticulture, Floriculture, Arboriculture, and Landscape Gardening; including all the latest Improvements, a general History of Gardening in all Countries, and a Statistical View of its present state, with suggestions for its future Progress, in the British Isles. By J. C. LOUDEN, F. L. S. H. S. &c. A new Edition, in 1 large Volume, 8vo. closely printed, with upwards of 700 Engravings on Wood. 2l.
- 322 **France**, by Lady Morgan, first edit. in 4to, published at 2l. 12s. 6d. boards, equal to new, 15s. 1817
- 323 **Field's Series of Questions**, comprising the History of the Four Gospels, and the Acts of the Apostles, *sewn*, 2s. 6d. 12mo.
- 324 **Faber's General and Connected View of the Prophecies**, relative to the Conversion, Restoration, Union, and future Glory, of the Houses of Judah and Israel, &c. &c. *newly and neatly half-bd.* 2 vols. 12s. 6d. 8vo, 1808
- 325 **GAYTON'S PLEASANT NOTES upon DON QUIXOT**, dark calf, extra blind tooled, *curious and scarce*. 15s. Folio, 1654
- 326 **Gregory's Letters to a Friend**, on the Evidences, Doctrines, and Duties of the Christian Religion. 2 vols. bds. sells at 14s.—9s. 8vo 1812
- 327 **Gibbon's History of the Decline and Fall of the Roman Empire**, *with portraits and maps*, 8 vols. bds. complete, sells at 3l. 12s. new.—2l. 10s.
- 328 **Guise's (Dr.) Practical Expositor, or Exposition of the New Testament**, with his Life, 6 vols. *portrait*, bds. sells at 2l. 14s. new.—1l. 18s. 1818
- 329 **HOWEL'S Epistola Ho-Eliañæ Familiar Letters**, Domestic and Foreign, Historical, Philosophical and Political, *engraved front. containing many portraits, neat in calf, scarce*, 12s. 12mo, 1673
- 330 **Hecuba, Orestes, Phœnician Virgins, and Medea of Euripides**; literally translated into English Prose, from the text of Porson, bds. 5s. 8vo, Oxford, 1820
- 331 **Heynii Excursus in Homerum**, bds. 4s. 8vo, Oxonii, 1822
- 332 **Jenks's Prayers and Offices of Devotion**, for Families and for particular Persons, upon most Occasions; edited by Simeon, calf, gilt, 7s. 6d. 8vo, 1813
- 333 **Jebb's sacred Literature**; comprising a Review to Dr. Lowth's principles of Composition, and an application of the principles of them to the Illustration of the New Testament, bds. 5s. 8vo, 1820
- 334 **Kettlewell's Help and Exhortation to Worthy Communicating**, or a Treatise describing the Meaning, worthy Reception, Duty, and Benefits of the Holy Sacrament, calf, 4s. 8vo, 1706
- 335 **LUCRETIVUS, Latin and English**, translated by John Mason Good, with Notes Philological and Explanatory. 4to. published at 4l. 4s. bds. calf, gilt, 1l. 8s. 4to. Lond. 1805

- 336 London General Gazetteer; or, Geographical Dictionary: containing a Description of the various Countries, Kingdoms, States, Cities, Towns, &c. of the known World, with twenty-Six Maps from the latest Authorities, 3 large vols. 8vo. extra bds. sells at 2*l.* 2*s.* new,—1*l.* 11*s.* 6*d.* 1825
- 337 Life of Robert Dudley, Earl of Leicester, the favourite of Queen Elizabeth, *portrait by Vertue, fine copy*, 12*s.* 8vo, 1727
- 338 Liturgia et Novum Testamentum, good edition. 4*s.* 6*d.* 12mo. 1774
- 339 Longinus on the Sublime, translated from the Greek; with Notes and Observations, by William Smith, bds. 4*s.* 8vo. 1800
- 340 Letters between the Lord George Digby and Sir Kenelm Digby, Kt. concerning Religion, *very neatly half-bd.* 6*s.* 18mo. 1651
- 341 MICHAELIS'S Introduction to the New Testament, with notes by Herbert Marsh, B. D. 2nd edit. brown calf, extra, 6 vols. *very neat*, 3*l.* 13*s.* 6*d.* 8vo. 1802
- 342 Mawe and Abercrombie's Every Man his Own Gardener; being a new and much more complete Gardener's Calendar and General Directory than any one hitherto published; *frontispiece*. 16th edition, 5*s.* 12mo. 1800
- 343 Melandri (Othone) Jocorum atque Serriorum, cum-novorum, tum selectorum atque memorabilium, black calf, blind tooled, bands, *scarce*, 14*s.* 18mo. *Smalcaldia*, 1611
- 344 Mitford's Our Village; Sketches of Rural Character and Scenery, bds. sells for 7*s.* 6*d.*—4*s.* 6*d.* 12mo, 1825
- 345 Miscellanea Spiritualia; or, Devout Essays: composed by the Hon. Walter Montagu, Esq. 3*s.* 6*d.* 4to, 1648
- 346 NAUNTON's (Sir Robert) Fragmenta Regalia; or, Observations on the late Queen Elizabeth, Her Times, and Favourites. Portrait of Queen Elizabeth, *original gilt binding, scarce*, 6*s.* 24mo, 1653
- 347 Novum Testamentum Græcum, juxta exemplar Wetstenii, Glasguae, cura Dakins, 4*s.* 12mo, *Lond.* 1821
- 348 Novum Jesu Christi Testamentum, Vulgatæ Editionis, 2 vols. in one, *good copy, calf*, 5*s.* 12mo, *Lovanii*, 1674
- 349 Orlando Furioso of Lodovico Ariosto, with an Explanation of Equivocal Words and Poetical Figures, &c. Agostino Isola. 4 vols. *neat in calf*, 18*s.* 8vo. *Camb.* 1797
- 350 Ordinance of the Lords and Commons assembled in Parliament, whereby ROBERT EARLE OF WARWICKE is made Governour in Chiefe, and Lord High Admirall of all those Islands and other Plantations, inhabited, planted, or belonging to any his Majesties' the King of Englands Subjects, within the bounds, and upon the Coasts of America. *Black Letter, neatly half-bd.* 6*s.* 4to, 1643
- 351 PRIMATT's Accentus Redivivi; or, a Defence of an Accented Pronunciation of Greek Prose; shewing it to be conformable to all Antiquity, *neat copy*, 6*s.* 8vo, *Camb.* 1764
- 352 Portrait (The) Collector and Printseller's Chronicle, with infatuations of every description, a humorous Poem, with explanatory Notes, by Satiricus Sculptor, Esq. *curious pl.* 7*s.* 6*d.* 8vo, 1814
- 353 Physico Theology; or, a Demonstration of the being and attributes of a God, by Derham, 3*s.* 6*d.* Another copy, half-bd. 3*s.* 8vo, 1723
- 354 Pemberton's (Dr.) Translation of the Dispensatory of the Royal College of Physicians, London, with Remarks, 2*s.* 8vo, 1746

- 355 PORTEUS'S WORKS complete in 6 vols. *handsomely bound in brown calf extra* ; containing vol. 1, Life,—vols. 2 and 3, Sermons,—vols. 4 and 5, Lectures,—vol. 6, Miscellaneous Tracts, 2l. 10s. 8vo, 1811
- 356 POEMS (A Collection of) chiefly Manuscript, and from living Authors, by Joanna Baillie, 6s. sells for 10s. 6d 8vo, 1823
- 357 PARR. A free Translation of the Preface to Bellendenus ; containing Animated Strictures on the great Political Characters of the present time, *neatly half-bd. uncut*, 7s. 8vo, 1788
- 358 PARR'S Sequel to the printed paper, lately circulated in Warwickshire, by the Rev. Charles Curtis, brother of Alderman Curtis, a Birmingham Rector, &c. *scarce, neatly half-bd. uncut*, 8s. 8vo, 1792
- 359 PARR — Tracts by Warburton, and a Warburtonian not admitted into the collections of their respective Works, *neat*, 8s. 8vo, 1789
- 360 Aphorisms, Opinions, and Reflections of DR. PARR, *with a sketch of his Life, with a whole-length portrait, copied from the large Print published by J. Merridew*, 6s. 12mo, 1826
- 361 Priestley's (Dr.) Rudiments of English Grammar, 2s. 6d. 12mo, 1771
- 362 Prideaux's Old and New Testament, connected in the History of the Jews, and neighbouring Nations, new edit. 3vols. *portrait and maps*, bds. sells for 1l. 11s. 6d.—1l. 8s. 8vo, 1825
- 363 Pitt's Topographical History of Staffordshire, including its Agriculture, Mines, and Manufactures &c. &c. with a large coloured folding map ; *a subscriber's copy*, 18s. royal 8vo, bds. sells at 1l. 15s. 1817
- 364 Pasore's Manuale Græcarum vocum Testamenti, cui Accessit Index anomalorum et difficiliorum vocabularum, item Tractatus de Græcis N. Testamenti Accentibus, *curious frontispiece*, 5s. 18mo, Amst. 1656
- 365 Polydori Vergilii urbinatis de rerum inventoribus lib. 8. Eiusdem in Dominicam precem Commentariolus, a beautiful copy, in the highest state of preservation, *bd. in russia, blind tooled, gilt edges, very scarce*, 1l. 1s. *Lugduni*, 1561
- 366 Psalmes of David, translated by Sir Philip Sydney and the Countess of Pembroke, *two fine portraits, calf, super extra, marble edges*, 13s. 12mo, *Chiswick*, 1823
"Only 250 Copies printed ; preface by Singer"
- 367 PALEY'S COMPLETE WORKS, with extracts from his Correspondence, and a Life of the Author, by the Rev. R. Lynam, *fine portrait*, 4 vols. extra bds. sells at 1l. 16s.—1l. 10s. 1825
- 368 PALEY'S Evidences of Christianity, 2 vols. *half-bd. morocco*, 12s. 8vo, 1803
- 369 PALEY'S Sermons and Tracts, *half-bd. calf*, 8s. 8vo, 1808
- 370 PALEY'S Sermons on Several Subjects, *good copy, calf, neat*, 9s. 8vo, 1808

- 371 Parkhurst's Greek and English Lexicon to the New Testament, a new edition, corrected, enlarged, and improved, 3 plates, extra bds. sells at 21s.—18s. Svo, 1825
- 372 Parkhurst's Hebrew and English Lexicon, as above, 18s. Svo, 1825

"The services of no Writer of the last century have been of so much importance to the English biblical Student as those of Mr. Parkhurst. His Lexicons are an invaluable treasure of Sacred criticism and sound learning. They discover a profound Knowledge of the Bible, and of the most distinguished writers on it; particularly the Philological, both Ancient and Modern."—*Orme.*

- 373 Perkins's Commentarie; or, Exposition upon the Five first Chapters of the Epistle to the Galatians, title page rather torn, 4s. 4to.
- 374 Patrick's (D. D.) Mensa Mystica; or, a Discourse concerning the Sacrament of the Lord's Supper, 2s. 6d. Svo, 1684
- 375 Potter's Archæologia Græca; or, the Antiquities of Greece, 2 vols. neat, in calf, 10s. Svo, 1728
- 376 Prideaux's True Nature of Imposture fully displayed in the Life of Mahomet, neat, 4s. 6d. Svo, 1723
- 377 Plutarch's Lives, translated from the Greek by several Hands, vols 1 to 4, the 5th vol. wanting, frontispiece & plates, 12s. Svo, 1703
- 378 Pitcairni's Elementa Medicina Phisico Mathematica, 1s. 6d. 1717
- 379 Pilgrimage of Theophilus to the City of God, frontispiece, half-bd. calf gilt, 5s. Svo, Wellington, 1812
- 380 Plays (a volume of) containing Daphne and Amintor, King Arthur, Mayor of Garrat, Recruiting Serjeant, and The Hotel, half-bd. 2s. 6d.
- 381 Plays (a volume of) containing Holcroft's Comedy of the Road to Ruin, and How to Grow Rich, by Reynolds, neatly half-bound in calf, 2s. 6d.
- 382 Poetæ Minores Græci a Winterton, 3s. 6d. Cantab. 1671
- 383 Pharmacopœia of the Royal College of Physicians, London, translated with Notes, by Richard Powell, neat, 4s. 6d. 1809
- 384 Potts's Chirurgical Works, 3 vols. plates, calf, 8s Svo, 1779
- 385 Pamphlets (Eighteen) on Political Subjects, 4s
- 386 Pamphlets (Ten) on Religious Subjects, 3s
- 387 Pamphlets (Twenty-one) on Religious Subjects, 4s
- 388 Pentalogia sive, Tragediarum Græcarum a Burton, 2 vols. calf, gilt, extra, 14s Svo, 1779
- 389 Porterfield on the Eye, vol 1, half-bd. calf, gilt, 2s. 6d. Svo, 1759
- 390 Psalmanaazaar's Historical and Geographical Description of Formosa, &c. &c. several curious plates, neat, 4s. 6d. Svo, 1705
- 391 PALEY's Principles of Moral and Political Philosophy, 2 vols. half-bound, uncut, 10s. 1811
- 392 Another Copy, complete in one vol. royal Svo, half-bd. gilt back, 10s. 6d. 1817
- 393 Patrick (Bishop) on the Psalms, 2 vols. neat copy, 4s. 6d. 1680
- 394 Petrarch's View of Human Life, by Mrs. Dobson, 4s. Svo, 1806
- 395 Parsons on the Analogy between the propagation of Animals and that of Vegetables, 3s. Svo, 1752
- 396 Pliny's Epistles and Panegyrics, with his Life, 2 vols. 5s. Svo, 1724
- 397 Portroyal New Method of learning with facility the Greek Tongue, by Nugent, 7s. Svo, 1797
- 398 Portroyal New Method of learning with facility the Latin Tongue, by Nugent, 2 vols. bound and lettered, 12s. Svo, 1816

- 399 Portroyal Art of Thinking, half-bd. in purple gilt back, royal 8vo, 9s. 1818
- 400 Prior's poems, on several occasions, 3s. 6d. 8vo, 1709
- 401 Puffendorf's Introduction to the History of the principal Kingdoms and States in Europe, *portrait*, 3s. 6d. 8vo, 1700
- 402 Poetical Miscellanies, consisting of original poems and translations, by Steele, 2s. *Tonson*, 1714
- 403 Pietas Oxoniensis, or a full and impartial Account of the Expulsion of Six Students from St. Edmund's Hall, Oxford, &c. &c. with Dr. Nowell's Answer to the same, 3s. 6d. 8vo, 1768
- 404 Quarles' Divine Poems; containing the History of Jonah, Esther, Job, and Sampson, *port. & plates, scarce*, 7s. 6d. 12mo, 1674
- 405 Quarles' Judgement and Mercy for afflicted Souls; or, Meditations Soliloquies, and Prayers, a new edition, by Reginald Wolfe, Esq. *portrait, bds. uncut*, 5s. 8vo, 1807
- 406 Quintiliani Institutionam Orat. Libri a Rollin, good copy, *bds. uncut*, 7s. 6d. 8vo, *Londini*, 1792
- 407 Rapin and Tindall's Abridgment of the History of England from the time of Julius Caesar to the Death of George the First, 3 vols. calf, Heads and Monuments wanting, 7s. 8vo, 1747
- 408 RICHMOND's Annals of the Poor; containing the authentic Narratives of the Dairyman's Daughter (with considerable additions) The Negro Servant, and the Young Cottager, bds. 3s. 6d. sells for 5s. 12mo, 1822
- 409 ROBINSON CRUSOE, a new edition, revised and corrected for the Advancement of Nautical Education, illustrated by Technical and Geographical Annotations; and embellished with Maps and Engravings, by the Hydrographer of the Naval Chronicle, bd. and lettered, published at 1*l.* 1s.—9s. 8vo, 1815
- 410 Rogers's Discourse on the Visible and Invisible Church of Christ, *calf, neat*, 3s. 6d. 8vo, 1719
- 411 Rhetores Selecti Graecè and Latinè, indice rerum, *good copy*, 3s. 6d. 8vo, *Oxon*, 1676
- 412 Rousseau's Seconde Partie des Confessions, 2 vols. well bound in calf, gilt, 5s. 8vo, 1789
- 413 Rudd's (M. D.) Argument designed to prove the real Humanity of Christ, &c. as particularly referred to in a Letter to the Lord Bishop of Chloger, 3s. 6d. half-bd. 8vo, 1753
- 414 Riccoboni's (Lewis) Historical and Critical Account of the Theatres in Europe, viz. : the Italian, Spanish, French, English, Dutch, Flemish, and German, *good copy in calf*, 4s. 8vo, 1741
- 415 Recueil des plus Belles Scènes de Moliere, par W. Duverger, *neat*, 4s. 12mo, 1822
- 416 Report of the Directors of the Town Hospital at Glasgow, on the Management of the City Poor, bds. 2s. 6d. 8vo, 1818
- 417 Ray's Topographical Moral and Physiological Observations made in a Journey through the Low Countries with a brief account of Willoughby's Voyage through part of Spain, *portrait and plate*, 6s. 1673
- 418 Reyner's Precepts for Christian Practice, 1s. 6d. 1658
- 419 Rapin's Critical Works, 2 vols. *calf, gilt*, 5s. 1706
- 420 Ronayne's Treatise on Algebra, *neat*, 2s. 6d. 1727

- 421 Spencer's (Edmund) Poetical Works, in 5 vols. with Glossary and Portrait, price 2/. small 8vo, 1825
- 422 SPENCER's Fairy Queen, with a Glossary, explaining the old and obscure Words, *many plates*, 2 vols. *calf*, 8vo, 18s. Tonson, 1758
- 423 Sharp's Sermons, on various subjects, 3s. 8vo, 1763
- 424 Suetonii ex Erasmi Recognitione, *fine copy in the original stamped binding*, 7s. 6d. 12mo, Paris, par Colin, 1527
- 425 Symbola Divina and Humana Pontificum Imperatorum Regum, Accessit brevis and facilis Isagoge Iac. Typotii, a neat clean copy, full of beautiful cuts, frontispiece, 4s. 6d. 18mo, 1666
- 426 Sermons Fifteen in number, preached on several occasions by John Lord Archbishop of York, *portrait*, neat in *calf*, 4s. 8vo, 1701
- 427 Shaw's New Practice of Physic, &c. &c. 8vo, 2 vols. 3s. 8vo, 1738
- 428 Sallust's Works, translated by Cooke, 2 vols. in one, *calf*, neat, scarce, 9s. 8vo, 1746
- 429 Spanhemii Introductio ad Chronologiam et historiam Sacram, Ac præcipuè Christianum, ad Tempora proxima Reformationi, *fine portrait*, good copy, *calf*, 5s. 6d. 8vo, Batavor, 1683
- 430 Stanhope's Christian Pattern; or, a Treatise of the Imitation of Jesus Christ; written originally in Latin by Thomas a Kempis, *frontispiece and plates*, *calf*, neat, 5s. 8vo, 1740
- 431 Scott's Book of Job, in English Verse, with Remarks Historical, Critical, and Explanatory, 5s. 6d. 8vo, 1773
- 432 Stebbings' (D. D.) Sermons on Practical Christianity, 2 vols, neat in *calf*, 8s. 8vo, 1759
- 433 Smith's (D. D.) View of the Being, Nature, and Attributes of God, *calf*, 4s. 8vo, 1756
- 434 Simpson's Select Exercises in Mathematicks, good copy, 5s. 1752
- 435 Sherlock's (William, D. D.) Practical Discourse concerning Death, *fine portrait*, *calf*, 4s. 6d. 8vo, 1726
- 436 ——— Discourse concerning the Happiness of good Men, and the Punishment of the Wicked in the next World, &c. *calf*, neat, rather stained, 3s. 6d. 8vo, 1726
- 437 ——— Discourse concerning Divine Providence, under different Heads, a clean and neat copy, 5s. 8vo, 1729
- 438 ——— Practical Discourse concerning a future Judgment, *calf*, 3s. 6d. 8vo, 1692
- 439 ——— Scripture Proofs of our Saviour's Divinity explained, and Vindicated, *calf*, neat, 4s. 8vo, 1706
- 440 ——— (Richard, D. D.) Practical Christian; or, the Devout Penitent, &c. engraved *frontispiece*, neat, 4s. 6d. 8vo, 1713
- 441 SOUTHEY'S JOAN OF ARC, an Epic Poem, with a portrait of the Maid of Orleans, 2 vols. green morocco, 14s. 12mo, 1812
- 442 Southey's Book of the Church, 3rd edit. 2 vols. new in *calf*, scored extra, 1l. 14s. 8vo, 1825
- 443 Southey's Metrical Tales and other Poems, bds. uncut, 5s. 12mo, 1805
- 444 Schrevelii Lexicon Manuale, Græco-Latinum et Latino-Græcum, good copy, 9s. 6d. 8vo, Edinburgi, 1809

- 445 Secret Memoirs of Robert Dudley, Earl of Leicester, Prime Minister and Favourite of Queen Elizabeth; containing an instructive Account of his Ambition, Designs, Intrigues, Excessive Power, his Engrossing the Queen, with the dangerous Consequences of that practice, &c. 8s. 8vo, 1706
- 446 Simpson's Beneficence; or, the wonderful Remunerations of Divine Providence to Charitable Men, *half-bd. russia gilt*, 4s. 6d. 12mo, 1816
- 447 Summary View of the Doctrines of the New Church, as collected from the Writings of Emanuel Swedenborg, contrasted with the Doctrines of the Old or present Church; as generally received throughout all Christendom, by the Rev. J. Clowes, of Warwick, *in manuscript exceedingly well written, neatly bound in calf*, 7s. 18mo, 1782
- 448 Spectator, Corrected from the Originals, with a preface by A. Chalmers, F. S. A. 10 vols, *handsomely bound in brown calf*, 2l. 18s. 12mo, 1817
- 449 Sophocles Tragoediæ Græcarum delectus cum annotatione, Johannis Burton, 2 vols. 10s. 8vo, Oxon, 1779
- 450 Sherlock's (Bishop) Discourses preached at Temple Church, Four Sermons wanting, 4 vols. *calf*, 10s. 8vo, 1772
- 451 Spence's Tracts on Political Economy, 4s. bds. 8vo, 1822
- 452 Slave Trade, an abstract of the Evidence delivered before the House of Commons for its Abolition. 2s. 6d. 8vo, 1791
- 453 Sanctorius's Aphorisms; or, Medicina Statica, translated with large Explanations &c. by John Quincy, M. D. *curious plate of a man weighing himself at dinner* 5s. 8vo, 1737
- 454 Salmon's Geographical Grammar, *maps*, 5s. 8vo, 1785
- 455 ——— Review of the History of England, 2 vols. 8s. 8vo, 1722
- 456 Smallridge's (Bishop) Sermons, 3s. 8vo, Oxon, 1717
- 457 Squires's (Samuel, D. D.) Indifference for Religion Inexcusable, *neatly half-bd* 5s. 8vo, 1758
- 458 ——— Indifference for Religion Inexcusable, 2s. 6d. 12mo, 1759
- 459 Sermons (A Volume of) various, *half-bd.* 4s. 8vo, 1706
- 460 Schrevelii Lexicon Manuale Gre. et Lat. Lat. et Gre. a Hill, 4s. 6d. 8vo, Camb. 1668
- 461 Stack's Explanatory and Practical Lectures on Acts of the Apostles, 5s. 8vo, 1805
- 462 Shebbeare's Letters to the People of England, on various Political Subjects, *scarce*, 5s. 8vo, 1756
- 463 Scott's Christian Life, vols. 1 and 2, 4s. 8vo, 1690
- 464 Scott's (Sir Walter,) Lord of the Isles, a Poem, *half-bound russia*, 9s. 8vo, 1815
- 465 Sparke's (Edward) Primitive Devotion in the Feasts and Fasts of the Church of England, *cuts*, 4s. 6d. 8vo, 1663
- 466 Stowe, a Description of its Magnificent House and Gardens, *fine impressions of the plates*, 4s. 6d. 8vo, 1766
- 467 Suetonii Opera Omnia ad usum Delphini, 5s. 8vo, 1718
- 468 TOWNSEND on the Old Testament, arranged in Historical and Chronological order with Notes, 2 vols. 2nd edition, 2l. 8vo, 1826
- 469 Trial of John Donellan, Esq. at Warwick, for the Murder of Sir Theodosius Bough-ton, Bart. *neatly half-bound, very scarce*, 10s. 6d. *portrait*. 8vo, 1781
- 470 UPCOTT's Bibliographical Account of the Principal Works relating to English Topography, 3 vols. *calf extra*, 4l. 14s. 6d. 8vo, 1818
- 471 VIRGIL's WORKS, Latin and English, translated with Notes, by Pitt and Warton, *portrait and plates*, 4 vols. best edition, *old calf*, 1l. 18s. 8vo, 1753
- "This is a Work of the first excellence, and has not been succeeded by any subsequent attempt."—*Clarke.*
- 472 WILLIAMS's Travels in Italy, Greece, and the Ionian Islands, *with Engravings*, 2 vols. sells at 2l. 2s.—21s. 8vo, 1820

TRACTS.

An Extensive and Curious Collection of *Sixty Two Folio Tracts*, many of them relating to the Popish Plot, and other Historical Events, between the Years 1660 and 1690. The whole are in good condition, and offered in one lot for 3*l.* 13*s.* 6*d.*



SHORTLY WILL BE PUBLISHED, BY

John Merriwell,

VIEWS IN STRATFORD-ON-AVON, SHOTTERY, CHARLECOTE, &c. &c.

ILLUSTRATIVE OF

THE LIFE OF SHAKESPEARE,

Drawn and Etched by W. Rider, of Leamington, and accompanied with descriptive Letter-press : to Illustrate
THE VARIOUS EDITIONS OF SHAKESPEARE,

The Work will be published in octavo, medium quarto, and a limited number of imperial quarto, with proof impressions on india paper. Subscribers names are requested to be sent to the publisher.

J. Merriwell, Printer, Warwick.





